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THE HOLY PLACES;

A NARRATIVE OF

TWO YEARS' RESIDENCE IN JERUSALEM AND PALESTINE.

BY

HANMER L. DUPUIS.

WITH

NOTES ON THE DISPERSED CANAANITE TRIBES.

BY

JOSEPH DUPUIS,

MEMBER OF THE ROYAL ASIATIC SOCIETY.

LATE BRITISH VICE CONSUL IN TRIPOLI AND TUNIS.

IN TWO VOLUMES.

VOL. I.

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IN REMEMBRANCE
OF YEARS SPENT AT JERUSALEM
AND
AS A SLIGHT TOKEN OF GRATITUDE AND ESTEEM
THIS WORK ON
THE HOLY PLACES
IS RESPECTFULLY DEDICATED
TO
THE RIGHT REVEREND DR. GOBAT
ANGLICAN BISHOP OF JERUSALEM
BY
HIS FAITHFUL FRIEND AND HUMBLE SERVANT
THE AUTHOR.

PREFACE.

THE Author of the first portion of the following volumes was led by Providence to make his first essay in active life as an attaché to the mission under the Right Reverend Dr. Gobat, Anglican Bishop of Jerusalem. Such a position could not fail to awaken reflection, and kindle an interest in his mind which directed it to those enquiries which form the substance of the present work; and which were perhaps pursued by him under advantageous circumstances, since the earliest of his recollections flow from among people of a neighbouring Oriental country whose language is the same as the one spoken in the land of Palestine.

With reference to the "Notes on the Dispersed Canaanite Tribes" subjoined, the Author has to

explain that he is indebted for them to his Father. It is therefore at his desire the Author of the first portion of the work informs his readers that the mention made therein of some tribes to be found in Palestine, and particularly that of the Ta-Amari (supposed to be descendants from the Amorites), first suggested to his father the idea of supplying him with a few extracts from a collection of his own made during some twenty years or more while residing in official situations at various stations in Africa, on the Atlantic as well as the Mediterranean sides. Enquiry into the past of those countries formed one of the favorite pursuits of his leisure hours, and was aided by a position that afforded him, among other facilities, access to sources of information whereon it was reasonable to place considerable reliance.

The few extracts contemplated in the beginning have been, however, as unexpectedly as unavoidably converted into many, and as now presented to the reader contain most of those reflections and that information of which this portion of his African collection was composed, and which he had originally intended to present to the public together with gleanings of another character and another land.

THE HOLY PLACES.



CHAPTER I.

Jerusalem—The Shadow of 'a Shade—Prouder Days—
First Impressions—The Ancient Jerusalem—Antiquarian
Hopes—The Extent of Ancient Jerusalem—The Mosque of
Khalif Omar—Mount Moriah—Mount Zion—Ancient
Limits—The Number of the Population—Kidron—A Mys-
tery Explained—The Beauty of Gratitude—Gehennah—
Jerusalem as a Fortress.

It has been justly observed that to mention
the name of Jerusalem is to awaken the
slumbering soul from its profoundest depths.
Worldly thoughts and passions in all their com-

binations are momentarily suspended by the talismanic power of a name which reaches the source of spiritual life within us, rekindles the ever smouldering embers of past glory, and brings before us the bounty as well as the wrath of a justly incensed Deity. This wrath, as iniquity preponderated in the balance, eclipsed His attribute of mercy to generations hardened in their sins, and begat the desolation, *we too* lament in common with a people once so favoured.—To think of Jerusalem in the days of its renown, and to compare the bright ages of the House of David with ages, which, since that period, have never ceased to indicate unmitigated anger to the present time against the disobedience and ingratitude of a people freed by Almighty power from captivity,—to raise no other altars but His own, and break no covenant of a law He gave them in its purity. To think of things both spiritual and material in their association with the name of a fountain from whence flowed light and life to all, is to sigh over the past, and to mourn, as its dispersed children may well do while beholding, in the modern Jerusalem, what scarcely can be con-

sidered a shadow of the sacred city and temple, or but the shadow of a shade, as compared with the magnificence of the original metropolis of Judea during the reign of Solomon, judging from the description given of it.

There exists, indeed, a mystic sublimity in perpetual vigour still, which overshadows the ruins of this ancient city, bespeaking, as it clearly does, former happier, and prouder days, —days of sanctity and renown, the record of which must for ages yet to come, if not for ever, disarm the warrior or the spoliator, hitherto deterred by the impiety of such deeds, and preserve what yet remains of fragments hallowed by human associations, amidst the faded history of a long since dead and buried past. So that, viewing the Jerusalem of our days in every aspect it presents, we must yet consider it the greatest marvel this globe contains. Jerusalem, once the Holy City, the city of peace, whose antiquity none can fathom the depth of, to whose glory all nations bowed in the age of that splendour, is now shorn of vitality, although its halo can never be extinguished.

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“ Oh ! weep for those that wept by Babel's stream,
Whose shrines are desolate, whose land a dream ;
Weep for the harp of Judah's broken shell ;
Mourn—where their God hath dwelt, the Godless dwell.”

On approaching the city from the west little can be discerned of it, until the traveller gains the brow of one of the adjacent hills, within a mile from the Jaffa gate, when it suddenly bursts upon the sight, gloomy in appearance, and, by comparison with other cities, lifeless ; although the vista so obtained, yields but a contracted prospect over one of its quarters. But on nearing the avenue, or high way, which conducts to the gate in question, a greater extent both of the walls, and buildings above them, opens to view, displaying minarets and mosques, embedded as it were amidst undulating roofing, an appearance caused by that peculiar style of architecture prevalent in a city capped with cupolas and domes of all descriptions and dimensions. Then it is that the aspect of Jerusalem, together with that solemn stillness which pervades it, becomes something more than interesting ; there is a sublimity still in the look of it from recollections

of the soul of what was sublime. Such was the impression this spectacle made on me when I first beheld it, in its silence and solemnity. But these ideas of splendour excited by a view of the city from without the walls, soon subside after entering the gate.

Very much has been said and written by authors of all ages, respecting the ancient, or second Jerusalem, the city which was destroyed by Titus, for as to the Jerusalem of the House of David, such as it must have been in, and after the reign of Solomon, even conjecture supplies few materials for us to form an idea upon. The surpassing wisdom, glory, wealth, and power of that monarch, the vessels of his house, his traffic by land and sea, his collections, and the weight of his sceptre, or his influence over rulers of other nations, in obtaining contributions towards the erection of that gorgeous temple which authors have described as a mountain of white marble, refulgent like snow heaped upon the mount Moriah—These few materials alone, although speaking of the one great glory of Jerusalem, are all, or nearly all

that imagination can feast upon, while trying to rekindle "a light of other days," more satisfying, as softer, and more natural to the vision, than gleanings we might collect from works like the Talmud or other commentaries. Yet taking Nineveh as a model of a great surprise to the world, who would like to hazard an opinion, that with all the safeguard afforded by the sanctity of the soil, the land of Judea will never yield up to the grasp of the excavator treasures like the plains of Babylonia?

The opinion is not confined to myself that a class of relics of primitive interest, inestimable to the antiquarian and researcher into historical events of this venerable and venerated character, are within the ken or reach of the living. As to the city, which, so far as mortal agency is concerned, was destroyed by the fury of the Romans, and the madness of the Jews, the records we possess of it are far from satisfactory, although enough may be gleaned to establish a claim to high pre-eminence, and to an extension, as compared to the modern Jerusalem, which

would barely entitle the latter to the consideration belonging to its court or citadel.

The extent of the ancient city in the time of the Romans, whatever it may have been before the Babylonian conquest, is a subject which has puzzled many, and perhaps even now baffles anything like an exact description. Josephus has been taxed with exaggeration, whilst other authors throw but little light upon the subject. Like Carthage, or like Cyrene, nations blotted out by Rome were to be known but as Roman. So that if we desire to arrive at any sort of plausible idea, or proximate conclusion, we must of necessity borrow what we are able, or can admit as orthodox, so far as statements are compatible with reason, whilst using our own power of discrimination in the same locality.

Jerusalem, as every one may know, is built upon four hills, viz ;—Moriah, Zion, Acra, and Ophel, the two first being by far the largest and highest. Moriah lies to the east, and is overtopped in height by mount Zion, which joins it on the south east. So that the city as viewed

from the summit of the mount of Olives' presents an inclined bed sloping from south west to east.

The tower of Hippicus is one of the most conspicuous among its edifices, from the position it occupies upon mount Zion, from whence the view over the city is of a commanding interest. The other most prominent feature is the mosque of the Khalif Omar, successor to the Arabian prophet ; it stands upon the exact spot on mount Moriah where the renowned TEMPLE once stood, which Solomon first erected and endowed. This mosque towers a considerable height above the city, and from its opposite direction to Hippicus, appears in uniform contrast, as if these edifices were designed to cover the extremities from the approach of enemies.

Mount Moriah we often find mentioned in Scripture, as the remarkable mountain upon which the patriarch Abraham was commanded to offer up, in sacrifice, his son Isaac. Gen. xxii., and which afterwards formed the threshing floor of Ornan the Jebusite. 2 Chron. iii. ; And later the site whereon stood the glorious temples, which

preceded the Mosque of Omar, called El. Sakhr-rah, or the rock ; which is a name of mystical signification. According to the credence of the Moslems, who believe that the profanations and corruptions of the Jews themselves caused the desolation they deplore, it is an absurdity to expect restoration under a system whose perversity entailed its punishment, and equally absurd to talk of rebuilding a temple which has already stood eleven centuries on the mount chosen by Solomon.

The second of these mounts is Zion (or the Stony), which is so repeatedly mentioned in Scripture.* This mount bears, as before stated, south west of Moriah, on the latter of which the old city of the Jebusites stood before it was conquered, and converted into the "stronghold of David" by that monarch, 2 Sam. v. 7. The other two mounts, which are of less dimension, are, as it were, in the lap of Moriah and Zion, or within the hollowed space which separates these two mountains.

* There exists a mountain, part of the Lebanon chain, which bears the same name, and to which the third verse of the cxxxiii. psalm seems to allude.

Bezetha, as Josephus relates, was subsequently enclosed within the city by the outer wall of circumvallation which Herod erected. This now stands without the modern city.

In the present age Jerusalem does not cover the whole of those hills or anything approaching to it, the greater part of Moriah and Zion being without the walls of the city: whereas Josephus describes the ancient city as extending to Enrogel on the south east, where the two valleys of Jehoshaphat and Hinnom effect their junction. This, of course, would comprehend the whole of mount Zion, whereof, as it is seen, a very great portion now lies without the walls. The same observation also applies to a large portion of mount Moriah, a part of which is now converted into a Moslem cemetery. The two together might, at least, suffice for the erection of another Jerusalem of corresponding dimensions with the present city, and doubtless they were once crowded with the buildings of the former metropolis. Yet these adjuncts, although materially contributing to enlarge the city, constitute but a part of other levels on the north and

west side of Jerusalem, whereon it is more than probable a quarter of the former city stood. The district in question is of considerable extent, and occupied by a thick plantation of olive trees, which extend above a mile from the Damascus gate, and stretches beyond the reputed site of the tombs of the kings; near to which, according to Josephus, the monuments of Helena stood, and to which he brings up the city walls. It can scarcely admit of a doubt that the whole of what I have described stood at one period within the limits of Jerusalem, whether before the Babylonian Captivity, or at the time the Romans sealed its doom.

These additions taken into the account would allow sufficient space for the lodgement of that influx of people from distant countries as well as from the surrounding towns and districts, whose custom it was to assemble in Jerusalem, and worship at the temple on the three great festivals, when all the male population of the Jews were commanded to appear. The number has been estimated at 2,700,000 souls, selected by the Jewish law from those only who passed examina-

tion as holy and pure; whereas the aggregate amount of the whole population during its memorable siege by Titus, must have exceeded 3,000,000. *Vide* Josephus, J.W. chap. ix. v. 3.

It is certain that the present city, a ride round whose walls would occupy but three quarters of an hour, could not by any contrivance be made to contain one tenth part of such numbers.

The valley of Jehoshaphat, which forms the bed of the Kidron, runs parallel with the Mount of Olives and Scopus. It is formed by the slopes of these two mountains, uniting with Moriah, and the eastern slope of Zion. This valley, which is of considerable depth, deepens still more as we advance easterly towards Mar Saba, and the Dead Sea, of which it is a feeder or waddy. It is quite dry both in summer and winter in its upper part, unless after an extraordinary heavy fall of rain, when the water collects in the gullies of this ravine, after the torrent has exhausted itself. In moderate falls, however, it is but a rill, running through the interstices of rocks,

and the current is rarely of any long duration. Such is the Kidron at the present day, a mere drain undeserving the name of streamlet. Yet the description given by some ancient authors, and the frequent mention we find made of it in Scripture, divests the subject of all doubt as regards the title it once enjoyed of a rivulet, proportioned to the width of its embankments: supplied as it then must have been by auxiliary watercourses from torrents or springs further up the valley, which have long since become extinct.

There is a phenomenon, as considered by some, which I ought not to pass over unnoticed; it is this—at the junction of the two valleys, Jehosbaphat and Hinnom at Enrogel, there is a well, or rather a fountain of water, which rises within an enclosed space sunk like a well. Now there would seem to be some subterranean communication between this and another fountain called St. Mary's, which stands further up the valley, as also with the pool of Siloam, situated on the eastern slope of mount Zion. This conclusion rests upon the simultaneous

effect they seem to have one upon the other, by the increase or decrease of their waters.

The depth of the reservoir at its mouth is very great, and the excavation appears to run longitudinally with the valley. The natives invariably hold that, with all the drainage by consumers of this element, the reservoir never fails to renew its supplies, however parched the land may be in summer. It is principally from this well that, in times of scarcity, water is obtained for the use of the city when other sources fail. It is conveyed to the inhabitants by asses, and forms an important little traffic, whereby many poor Fellaheen gain their daily bread, and the animal his provender.

After a very heavy fall of rain the Beer-Yob (as this reservoir is called) overflows, and the water is seen to bubble up also from the ground in lower parts of the valley. On these occasions it necessarily spreads out in an extensive sheet, penetrating between, and isolating the trees in the neighbourhood of the valley, until absorbed in the soil, evaporated by the sun, or drained away in the course taken by these surplus waters towards the Dead Sea.

If I were to hazard an opinion, it would be that the chief supply is derived from various natural springs, or sources which collect in this great cavity or reservoir, and when overcharged above in the rainy season with the collected waters of Jehoshaphat from the surrounding hills, produces the phenomenon we behold. The reservoir has been explored to some extent in order to ascertain the cause of this exuberant supply of water ; but without any satisfactory result.

The Beer-Yob, or Well of Job, is a real blessing to Jerusalem, and without that supply it is inconceivable what the inhabitants of the holy city would do after their tanks and cisterns became exhausted. I have always shared that heart-felt joy expressed by others at witnessing how the natives of all classes hail the welcome tidings of the first overflowing of these waters, congregating, as they do, in crowds, men, women, and children, and flocking down to the valley to make a holiday of it, while sitting and dabbling hands and feet in the running stream. Coffee booths are erected for the recreation of the

public, and the pipe, confectionary, and perfumes are lavishly bestowed, whilst the women cause the valleys to re-echo again with their shrill, yet musical cries, or songs of praise, the simple chorus of which is—

Ya Han-neh Shu-fi barakat Allah.

———Behold the blessing of God.

The next valley is Hinnom, or the valley of the sons of Hinnom, the Gehennah or Tophet of Scripture, notable for the abominable worship of Moloch, and afterwards polluted by every species of refuse, as well as with the carcasses of animals, including the dead bodies of malefactors; and to avert the pestilence that might ensue from such masses of corruption in contact with the city, whose main sewer this valley was, constant fires were kept burning, from which and its impurity together, it derived its name of Gehennah (Hell), Jeremiah xix. This valley runs eastward of south at the foot of Zion. The walls of Jerusalem overlook it in some parts where the embankment is nearly

perpendicular. The southerly, or opposite side of the valley, is formed by the ridges of the plain of Rephain, or Bethlehem, by which latter name it is better known, it being the road the traveller pursues in going to that village. This valley commences near the Jaffa-gate, and reaches as far as Enrogel; it there loses its name, and forms a continuation of the valley of Jehoshaphat. The valleys are consequently two, which skirt Jerusalem on the east, north east, and south east, thus enclosing three parts of the city whose walls frown above their depths. A more commanding site could not have been chosen for the metropolis of a country situated like Palestine, whose tranquillity at home and security against the inroads of enemies north, east, and south, especially Egyptians, Arabians, and people beyond the Euphrates, could only be assured from a position in the highlands of Judea, which, while commanding the passes near the frontier of the Jordan and Dead Sea, afforded surveillance over the plains below. In a military aspect Jerusalem was, as it still is, a mountain fortress, and nothing more: the

combination of things affecting the possession of the land, could alone have rendered that fortress a capital which the Babylonians dismantled, and the Romans at length destroyed.

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CHAPTER II.

The Walls of Jerusalem—the Sepulchre of King David—the Wisdom of Solomon—Ancient Belief in Necromancy—Astrology—Mount Scopus—Elia Capitolina—The Four Principal Gates—Bab-el-Mugharaba—The Modern Wall—The Beautiful Gate.

THE walls of the Jerusalem of our days rise on two sides nearly perpendicularly with the sides of the valleys beneath, namely on the east and on the south, the former overlooking the valley of Jehoshaphat, or of the Kidron, the latter the valley of Hinnom or Gehennah.

Anciently the appearance of the city could not have been very different from what we still

behold in this quarter, the curtailment of its limits at different periods, and the exclusion of a vast area on the side of mount Zion producing contractive or local, rather than general change.

Upon that part of the mount of Zion which is now without the walls, stands the deserted sepulchre of King David, the glory of whose reign, together with that of his son Solomon's, are favourite themes of the modern inheritors of a land where those glories are entombed, the memory of which survives to this day in a primitive vigour. But besides what the understanding of the Scriptures may tolerate our belief in, at least in this age, there is a wide field for gathering flowers of literature as well as myths in the East, whose hues are of no common tint, if not utterly unknown and perhaps unsought for in Christendom, unless by the descendant from Israel. Men have marvelled at the ability of the Magicians employed by Pharoah to imitate the miracles which Moses, through divine power, performed in the presence of that monarch; perhaps at the raising up of the spirit of the Prophet

Samuel by inspired agency, and other things which exceed the limits of mere human understanding, if employed as in ordinary transactions to scrutinize both cause and effect. But as this spirit of enquiry does not prevail among the Orientals, the reader is prepared to know that there is a vast collection in which both Jews and Moslems religiously believe, most of which would claim no sympathy from the philosophy of Western Europe.

Selecting in particular the age of King Solomon, a Prince who, as we must believe, was endowed with wisdom and power exceeding all other mortals, the Orientals simply interpret that power or wisdom, into a divine gift which conveyed with it a faculty to govern all nature, i. e. all created things, visible and invisible ; the latter including those creations, not of clay, which are supposed to inhabit the earth, air, or water, Genii, Spirits, Ghoul, Afarit, &c., who, if disobedient, could be punished by this renowned monarch. For example, I might quote that genius who was confined in a copper vessel, secured by the seal of Solomon, and cast into

the sea or the Tigris, as we have all read in the translated tales of the Arabs. Birds, beasts, fish, reptiles, were alike under the sway of the monarch, whose instincts and faculty to express them were under the same controlling power which surpassed that of Angels, and governed men as well as spirits both of light and darkness, the entire globe and creations, both visible and invisible to mortal eyes.

Thus believing, the Arabs, it would seem, are never at a loss in accounting for all sorts of things which appear to surpass human invention; and with regard to any enquiry respecting the execution of many of those stupendous Egyptian or other works, like the Pyramids, or the Temple of Balbec, their answer would have been most simple: "they were built," they would say, "not by human hands, but by the order of Solomon the wise to his servants the Genii.

Necromancy, witchcraft, &c., are not things of a by-gone age in the countries spoken of, but they are so far a reality as defined by books of law like the Koran, and the Commentaries of the Jews, that in some communities those acts

are punishable by severe penalties, even by death ; and justly so, for the terror they create in the minds of a people who firmly believe in the existence of such powers, is destructive to the peace and welfare of society. With all this, the study of Judicial astrology and the practice of magic and witchcraft are not confined to a few professors who are reputed to hold intercourse with those spirits of a good or evil nature (for there are of both qualities) which, as in our own sacred volume we read, are permitted to enter into and possess human bodies for a term, or for the whole period of life, unless an exorcisor can be found of sufficient power to dissolve the spell, and release the victim.

As to the Evil Eye this is not a subject confined to the Orientals, or professors of one faith ; but I must here return to my subject, with apologies to the reader for a digression which is longer than I had intended it to be.

In reference to ancient Jerusalem the estimate already made would bring, or rather leave its walls to overhang the junction of the two

valleys, Jehoshaphat and Hinnom at Enrogel, close to the pool of Siloam, if not including that water, together with the village of the same name as the pool over against its south-eastern angle. On all these sides the city must have been unapproachable to an enemy in those days, nor is it easy to be assailed from those quarters at the present time. It is clearly to be traced from the accounts handed down to us, that, in all the sieges this city has endured of which mention has been made in history, every hostile approach to the walls has necessarily been confined to the north-western quarter, where the ground offered, as it still does, no obstruction to siege operations, the land being there level and open. Sennacherib sent his forces against it, 2 Kings xviii. 28, and Rabsaris, and Rab-shakeh, his generals, spoke aloud to the people upon the walls of Jerusalem, in the Hebrew tongue, in defiance of the entreaties and remonstrances made to him; we may hence conclude that it was immediately beneath the walls that the Assyrian generals addressed the Jews, the space across the valleys

being too great for the human voice to reach. Titus encamped upon mount Scopus, where he got his first view of the city ; but when he commenced that memorable siege he erected his towers and breaching engines before the north-western ramparts or angle of the city. The land on this side, as before observed, is nearly a level plain, now thickly planted with olive trees to the distance of about a mile from Jerusalem. This plantation or part of it manifestly supplants the streets and houses which formerly occupied the place of these groves, the relics of which buildings, although faint, are scattered about the soil, such as of cisterns, walls, &c., or they form tumuli, hillocks of earth, and stony fragments. This must have formed that part of the city known as Bezetha, which was enclosed within the outer wall, mentioned by Josephus as extending to the monuments of Helena, near the spot now designated the Tombs of the Kings. Slight traces of such wall are indeed still discernable, so that we may fairly assume as probable that the city spread far toward the extreme angle, terminated at a point not far from the

elevated ground near to the santon tomb of El Sheikh Kaimar, from whence the outer wall would seem to have inclined rather more to the south, taking in the plain or level piece of ground known as Ras-el-Midan, without the Jaffa gate. This would allow the old city to have overlooked the upper part of Gihon, where Sennacherib's generals may be supposed to have addressed the Jews upon their walls as before related. And this would also assign an elongated shape to the city, which it is not conceivable had any other form, for the two valleys so often mentioned, would not assuredly admit of any encroachments on those sides, beyond a mere marginal line.

After the terrible siege of the Romans, which for horrors can scarcely be paralleled in history, the walls were demolished, and the interior of the city as we know, or are taught to believe, ploughed up as a field. Its name, moreover, was changed to that of Elia Capitolina, and thus to a heathen nation was given the triumph and punishment of God's elect for their perversity, and a consecrated soil bore the fame of an in-

finitude of deities when it was not lawful to worship *One*. Since that time Jerusalem has erected for herself other walls, although necessarily contracted to a portion only of her former magnitude, and their present circumference does not exceed three miles.

Jerusalem has four principal gates. These are on the north the Bab-el-Amoud, the gate of the pillar, or Damascus gate, as it is called by the Europeans. It is by this gate that the Moslems enter the city on occasions of their public or religious processions. On the west stands the Bab-el-Khalil—Hebron or Jaffa gate, opening towards the maritime provinces. It is this gate by which Europeans generally effect their entrance. It adjoins to the Tower of Hippicus. On the south side is the Bab-el-Nebi Daoud (gate of the Prophet David) or Zion gate, for it stands upon mount Zion confronting the tomb of that King. And on the east is the Bab-Sitti-Meriam, St. Mary's, or better known as Saint Stephen's gate, named after that protomartyr, as being near the spot where that disciple of Christ was stoned to death. The spot where this martyrdom took

place is pointed out by the Latins. The same gate also leans upon the mosque of Omar and faces the mount of Olives.

These thoroughfares are regularly opened at sunrise, and closed at sunset, when the keys are carried to the Pasha's house. The entrance into the city through these gates is not effected in a straight line but by a right angle, which excludes everything from sight within the walls excepting the wardens, who are seated near the threshold, smoking, or otherwise engaged. Besides the gates enumerated, there is another situated between the Zion, and St. Stephen's gate, on the eastern slope of mount Zion, which the Moslems call Babe-el-Mugharaba, the gate of the Western people; but this gate is very seldom open, for it leads but to the Jewish quarter of the town. It might perhaps be identified with the Scripture gate of the fountain mentioned in Neh. iii, 15, from its proximity to the fountain, or pool of Siloam.

Indeed there are still two other ancient entrances to the city, not undeserving of some mention, although long since walled up; one of

these is north of the Damascus gate, and near the north eastern angle of Jerusalem. It was evidently a sort of postern gate, for its dimensions, as still traceable in the masonry, are small. It does not however answer in any way to any gate of that description found in Scripture ; for as the limits of the city were more extended than at the present day, and the walls consequently stretched beyond where this token is seated, it must be traced to later times ; and it is far from improbably the work of Christian rulers.

None of the walls in this quarter bear a single vestige by which they might be identified with those that stood during the time of our Lord, nor have we any authority for supposing that a single fragment was left standing after the destruction of the temple, unless on that side of the city where they may have been found unapproachable by an enemy, from the ravines or valleys over which they frown. But whether these walls were partially levelled, is open to conjecture, for the determination of the Senate of Rome was utterly to destroy the nation of the Jews, and efface the power or influence of their

metropolis, and this is conspicuous enough throughout that war ; nor were the wretched Jews ignorant of a fact which it may be fairly inferred contributed to augment that madness and exasperation, which made them fight with the fury recorded, within and without the city, even after the delusion of a divine intervention must have been dissipated. That some parts of the foundations, at least of the old walls, are still standing, is highly probable, and the upper structure may have been principally erected in later times of the demolished walls which lay scattered around, after that entire spoliation and destruction of the place, which took place in accordance with the barbarity which marked the exclusive policy of Rome in the Punic wars, and the ruins of the city of Carthage.

The walls in certain places have their foundations stronger and more massive, being built of larger stones, or intermixed with small ones ; as if the builders of the modern city in such places had made use of the old and broken materials found on the spot. Many such places are visible, especially on the eastern side of Jerusalem.

The gate, which goes by the name of Bab-el-Hassaneh, or the Beautiful, is a second entrance facing the mount of Olives ; but which has long since been walled up ; all that can be said is, that it possessed a plain double arch, in which respect it differs from the other gates of the town. In giving a scope to imagination I would here observe that the prospect, interesting as it still is, must have been magnificent when viewed from the above mount in days of yore ; for besides a panoramic view of the city, which it affords, there would then be in addition the aspect of the Holy House with its thronged portals, and roofings overlaid with silver and gold. Hence the surprise felt by the disciples of our Lord at these beauties must have been commingled with sorrowful reflections when it was announced to them by a prophecy, that all the splendour they beheld would be shortly changed to silence and desolation. Matt. xxiv. 2.

It was this knowledge, whilst looking mournfully upon the city, which caused the Saviour to shed those bitter tears. “ For the days shall come upon thee, that thine enemies shall

cast a trench about thee, and compass thee around, and keep thee in on every side; and shall lay thee even with the ground; and thy children within thee; and they shall not leave thee one stone upon another; because thou knowest not the time of thy visitation. Luke xix. 43, 44. And did it happen so? did these direful calamities befall that glorious city? Hear the fulfilment in the words of one of that same race. Seventy years after this memorable announcement of pending woes, the Roman General, Titus, "encompassed the city with a wall, and put garrisons in proper places, and went round the walls at the first watch to see how the guard was kept, so that all hope of escaping was now cut off from the Jews, together with their liberty of going out of the city. Then did the famine widen its progress, and doomed the people by whole houses and families." Josephus, Jewish War. B. v., xii., 23. "And the Romans set fire to the extreme part of the city, and burnt it down and entirely demolished the walls." Ibid. vi. ix. 4.

But Christ was not alone the forewarner of

terrible calamity to the city and nation, for the writings of the prophets warned their countrymen long before of the evils their apostacy would entail upon Israel, leading to the downfall of the nation. Jeremiah xxvi. 18. Micah iii. 12. These prophecies were delivered, one, six, and the other seven centuries before the time of Christ.

CHAPTER III.

Surrender of Jerusalem to Khaliph Omar—The Mosque of Omar—The Court-yard of the Haram es' Sherif—The Dakar —Penalties for entering the Mosque of Omar—The Moslem Arab and the War.

AFTER the battle of Aznadin, which decided the fate of Palestine, the Patriarch Sophronius we are told surrendered the city of Jerusalem to the Khaliph Omar in person, the second in succession from Mahommed. It is worthy of remark that the demand was unconditional surrender, and immediate opening of the gates on the claim that the city was a sanctuary for true believers to worship in, and where it would not be lawful for them to shed blood, unless in their own defence;

this accounts for the clemency with which the surrendered city was treated by the victorious Saracens; especially for the respect showed to the lives and property of the Christians. Omar, we know, is represented as a very enlightened Prince, under whose sway the arts and sciences, as understood in those days, flourished to some extent. The Mosque, as we call it, of Omar, because it bears the name of that founder, was commenced by him, but not completed during his life time. In the estimation of the Moslems it is the third TEMPLE, and if not so large or so imposing in outward appearance as the two former temples, yet endowed with perfection equal to the first erected by Solomon, and still more perfect than the second when impurities invaded the Law which the Romans were sent to punish, until God in after times revealed that Law again in its purity from the preserved tables. He sent the Arabians with the Koran, to establish His house and worship in Jerusalem and elsewhere, as that worship they maintain existed in the days of Noah, Moses, David, and the prophets. This temple presents a beautiful specimen of Saracenic

architecture, surmounted by a majestic dome, overlaid with lead, and towering in great magnificence over the deep valley of Jehoshaphat. The building is of an octagonal shape, and its eight sides are equally proportioned. It is encircled by a colonnade or covered way, which occupies the entire circumference of the building, the arches being of that slender fabric which is a feature as characteristic as it is pleasing in Oriental architecture. As a place of worship this temple of the Moslems has a very picturesque as well as imposing appearance from its exterior being enamelled, and painted azure blue, and white, producing a most happy effect; for the *tout ensemble* being light and airy, the aspect of this temple is celestial, if I may use that term.

It may surprise the reader to learn, that there are some persons who lean to the belief that this edifice was one of the buildings erected by the Empress Helena, forming such opinion from its bearing some slight resemblance to the Grecian order of architecture, and supporting it on the assumed ground that, among all that survives of Saracenic or Moorish architecture, of an early age, search as

we may from the shores of the Atlantic to the banks of the Ganges, there is not to be found a single model of this apparently mixed kind of architecture, neither any edifice consecrated to the same purpose whose form is octagonal. It is very clear that these speculators do not reckon one Moslem among their number, and if that grave people could turn aside from their ordinary train of thought and feeling, they would at least bestow a smile upon the hypothesis. All that may be safely subscribed to is, that their Haram el Horomeen,* the Caaba or Temple of Mecca, like most of the places of worship erected by the Arabs, is quadrangular. Why these edifices differ from the ordinary construction of places of worship is, because both at Mecca and Jerusalem, they are intended as temples raised exclusively in honor of God, and not merely in the sense of a church.

The temple of Omar stands upon an insignificant portion of the space occupied by its predecessors. It is erected upon a large even plateau in the form of a parallelogram, and planted with cypress trees. The

* Haram el Horomeen, Holy of Holies.

whole of this open space is deemed holy ground ; it is the courtyard of the Haram es Sherif, or Holy Sanctuary, and therefore it is forbidden for the foot of any but a Moslem to tread upon. On Fridays it is thronged with Moslem worshippers, and at noon on such days the gates of the city are closed during the Dohor or mid-day worship for the space of an hour. This custom prevails generally in Mohammedan states even in Africa, at the hour of *dohor* or noon, when, according to a tradition universally believed, the infidels, i.e. unbelievers in the Koran, will surprise and capture the city ; and assisted by the descendants of Gog and Magog, Juge wa Majuge, will expel the true believers, and drive them from every corner of the earth, until the remnant shall congregate round the Haram el Horomeen, or Holy of Holies, namely, the temple and district of Mecca, when it is further related the Moslems will rally and obtain a signal triumph, which, in these the latter days, will be followed by the entire subjugation and conversion of all mankind, to that faith which, as before said, the Moslems uphold to be the only true religion as taught to Adam, and preached by Noah,

Abraham, Moses, and every other messenger or prophet, received by us as well as by them.

Nothing can be said, or very little indeed, of the interior of this temple, and that little only on the authority of the Moslem domestics. But even these men are seldom very communicative upon a subject of this nature; whilst the better class of society generally evade every question that might be put to them, or otherwise evince displeasure by a gloomy silence, leading the enquirer to suppose, if he should be inclined to do so, that there must be something very extraordinary or mysterious in the interior arrangement of the building.

There is a tradition current in the country among "the million," as our idiom now expresses it, rather than among the enlightened classes, that a huge fragment of rock is suspended in mid-air by supernatural means beneath the dome of this temple. This, it must be confessed, is a marvel that we should read with pleasure in the *Tales of the Geni*, or hear with equal satisfaction from the professional reciters of these novelties abroad, and there the case

might end; but as an adjunct it must be mentioned, that those natives of Palestine who stoutly contend for the literal sense of the tradition, affirm that it has relation to the very name bestowed upon the temple itself; for the mosque, which we call that of Omar, is named indiscriminately "Is'Sakhrah," or *the rock*, or "Harem es' Sherif" the *Sanctuary of the Illustrious*, and never by the name of the founder, although the work of that Khaliph.

How this wonderful mass is suspended is the secret to be explained. The Moslem may believe the tradition, from the circumstance that the edifice stands where Genii once worked obedient to the will of Solomon, the lord both of bodied and unembodied spirits.

So rests the evidence as regards this Sakhrah, or rock of the Harem es' Sherif, which seems akin to the fabled loadstone canopy over the tomb of Mahommed at Medina. That some rock held sacred does exist on the spot seems more than probable; but what probability may be found in its alleged suspension the reader himself must determine.

Whatever may be alleged against the false

precepts of the Koran, nothing can be attributed to the believers in that volume which should derogate from their claim to faith in doctrine and devotion in worship. It is the Moslem who asserts that a single prayer offered up in this sanctuary is worth three elsewhere, and I believe Mecca not excepted.*

Many and various have been the stratagems resorted to by European travellers, in order to gain admission into the interior, but very few have been successful, and few I believe would be induced to attempt it at the risk of their lives, of personal injury, or of insult, for between these would lie the penalty to be incurred, which would probably include also circumcision and renouncement of the Christian faith in favour of the law of Mohammed. For as that law stands, unaffected by change, such is the interpretation—death, or conversion of the unbeliever who should set foot designedly even within the sacred precincts of the Harem es' Sherif. It is true that in the

* The Sanctuaries or Temples both of Jerusalem and Mecca, are perhaps equally venerated, and together they are called el Horoumin es Scheriffin—the most holy of illustrious temples.

present disturbed state of the Oriental world, the asperity of the law is somewhat blunted; yet still it is believed that a wanton infringement of it, if it did not entail Islamism or martyrdom, would be attended with a personal risk which prudence should avoid. Indeed I knew a gentleman who was very roughly handled, although but for approaching unwarily too near to the precincts of this sanctuary. This was done by the blacks who are stationed to guard the approaches, and warn off travellers from the Harem. These men are armed with batons. It is not even in the power of the Pasha to grant leave to enter these precincts, but permission must first be obtained from Constantinople, and even then it is attended with some danger through the bigotry of a people so soon excited to a religious frenzy by the alarm cry of "Eddin," which is a call upon the prophet's followers to defend the faith. The events now transpiring in the east have somewhat qualified the crudity of this religious fervour, and we hear it announced, not without astonishment indeed, that recently some travellers have succeeded, through a favour of the

Sultan, in obtaining permission to visit the interior of this far famed temple.

With the direful events and feelings which prevailed during and since the Crusaders, full in the memory of the Oriental, he now beholds with a bewilderment dissolved in tears, that his Christian brother stands up in the fight no longer as a foe to the institutions contested by his ancestors, but prepared to shed his best blood in defence of justice, and the lawful title on which those institutions are based ; and this even against fellow Christians. The Moslem Arab beholds in the character of the war now waging, that Christian states are not ashamed to strike for justice in Moslem ranks against an oppressor, governed but by inordinate ambition : and while attributing all to the divine will, he implores Allah without distinction of faith to bless the councils and prosper the arms of both. The view we may take of these things is, that as the close alliance between England and France in these times, is a token of sincere reconciliation, and oblivion of causes which alienated the spirit of hostility between the two countries, so

many ages ; so this compact with a Moslem monarch and his people, although but political, is a pledge of sympathy, the integrity of which is calculated to dispel lingering distrust and aversion caused principally by the crusades, the duration of which harmony be it hoped will last to the end of time. Already we see that many of the restrictions concerning Christian intrusion have been done away, among which is the one relating to the freedom of visiting the Mosques of St. Sophia and of Omar. Thus the flood gates which were hitherto closed against Christians in matters of interest at least to the learned, are being unbarred, happily it is thought by many, doubtfully it is felt by some, and if a thing desirable either for Christian or Moslem, then let us add hopefully for all—all who understand the spirit of the two faiths ; but particularly that of the Koran, and the commentaries upon it. Whether there be just cause for participating in the full feelings of those who from pure Christian sympathy rejoice at the effect of a friendly intelligence of this nature with the Moslem people, which they think would bring to pass the dissolu-

tion of a barrier stronger by far than those material ramparts* whose possession is now contested with fearful tenacity by half a world in motion, is yet a problem. To time must be left the solution, for such is the Koran, a book of protestation against unbelievers in its doctrines ; and if I may use a similitude, the force of this volume, like the Bible itself, is more than equivalent to all the solid structures, javelins or bayonets to boot, which the earth has beheld, or ever will behold. Witness the persecutions, to extermination of parties, whether of Jew or Moslem, and witness their resuscitation and moral triumph in the end ; witness too the unsparing hands of the Tartars under Genghis-Khan and his successors, who made clean work in their progress through the Khalifat, sparing neither sex nor age of those who offered resistance from the Indus to the Nile, but dooming all to slavery or death, and the Koran and its doctrine to the same extinction. Yet how soon after this we behold these enemies of the Moslem faith reject those institutions which gave them victory, and embrace the persecuted law of the conquered.

* Sebastopol, and other bulwarks of Christendom and Islamism.

CHAPTER IV.

History and Tradition—the Holy Sepulchre—Disputes respecting its situation—Mount Zion—Calvary—the Church on Calvary—Various Christian Communities—Priestly Antagonism—A Great Relic—Easter-day Ceremonial.

WHY may not tradition share with history a degree of credit at least proportionate?—the recorded page indeed is testified but by a single name, while multitudes attest, and nations vouch for the truth of a knowledge which has descended to them by inheritance. Viewing also the errors and misconceptions of some, and the chaotic disagreement among all ; reading besides the marvels

which bewilder imagination from the age of Herodotus, that *prince of historians*, to our own time, an opinion may be fairly indulged, that tradition is not to be slighted for its name, and that name esteemed a vapour, in the senseless application of this word, as if even a vapour could exist without the alimentary cause.

The Holy Sepulchre has formed a subject of great controversy among writers in different ages, the majority of whom seem inclined to deny to it that just celebrity which should, and does of right, belong to it. However plausible the reasons may appear which are adduced by these dissenting writers, I am free to own that, as it is an evil or a wrong to deprive mankind of any spiritual feelings whereon the mind reposes, so I do not concur in the belief that it is wise or good to attack tradition at its root on trivial grounds, and, in opposition to universal belief abroad, to deny the reality of a spot so sacred, unless, which it is impossible, it could be authentically and convincingly proved that the world has been under a gross delusion so many centuries. Yet even so, by subverting deep impressions of

this nature, how can humanity expect to reap anything, but rather a loss in spirituality. At least such writers should be able to give an equivalent for that of which they would deprive us, by pointing out some other locality as the site of this rock hewn tomb; unless they can do this to our conviction, why may we not cling to traditions which are inseparable from inward feelings whereon so much rests. Of hallowed events these are the hallowed places where worshippers from every clime, and of every Christian creed, have bowed in veneration from generation to generation.

The controversy would seem indeed to hinge upon the point that mount Calvary is not without the city walls at the present day, as we are led to suppose its situation must have been from the Gospel narrative. If it be allowed, as it is universally done by all writers, that the extent of the city in former times was greater, and that the walls embraced a considerably larger space than they do at present, of which there can be no doubt, that the eastern extremity of Jerusalem spread to the vicinity of the place known as

the tombs of the kings, encircling the whole space now occupied by the olive plantation without the Damascus gate, as also the whole of mount Moriah, and that part of Zion now excluded; with these changes and additions the metamorphosis would be enough to account for what may appear at variance with the text, and localities would at once resume their relative positions with respect to the Jerusalem of the Jews and Romans. Under such an aspect Calvary without the walls could be brought to Calvary within the walls, or, *vice versa*, as inclination might lead. Now were Calvary to stand without the walls of the modern Jerusalem, this would considerably derange the plan of the city, and were encroachments made upon the eastern side, we should have a difficulty in reconciling it with things which pertain to the more western and southern quarters of the city. But there is also more than a possibility that the elevated land has encroached considerably upon the valleys, as indeed is perceptible in some instances, particularly so in the case of the valleys of Gihon and Hinnom, whose sides are composed of

masses of loose stones and rubbish, the accumulation of ages. This rubbish and these fragments have had a tendency in shifting or sliding from their resting places to enlarge the platform of the city in those quarters considerably, whereas, in former times, we must conclude that the area was much less. This gradual increase of the plateau would perhaps allow Calvary to stand more inland than it formerly did. Yet with all this, Calvary is Calvary still, and change is but the ordinary work of nature, or of time.

It is also to be observed that some parts of mount Zion will not so much as bear the pressure of the foot, whose effect as on a sand hill is to cause a dislodgement and rolling down of the earth into the valley beneath. Very little of the solid rock is visible, and the numerous plantations of trees, as well as corn fields, brought up to the very walls where they luxuriate, detract nothing from this view. Natural causes explain the tendency of surfaces to collapse or approach their common centre, or how should we account for old cities or foundations of edifices

being discovered at the depth of very many feet below the existing surface, not on the plains of Babylon only, but everywhere. Though much of the Pyramids is buried in the earth, how came the sands to accumulate into hills of several hundred feet elevation in Tripoli of Barbary, burying Roman towns or valleys over an extent exceeding one hundred miles, the fragments of which are occasionally laid bare. Where are the former outlets of the Nile? But all these changes, great as they appear, amount not to a phenomenon.

Mount Zion cannot be considered of a stony nature. There are other spots in the environs of Jerusalem which are nearly destitute of soil, the rocks protruding several feet above, clean washed by the rains, which, in their course to the valleys, sweep down the earth continuously. But this is not the case with mount Zion, where we might expect the change to be more apparent, as more liable to be affected by the impetus of the descending waters. This *statu quo*, or rather increase of mount Zion, may be accounted for from the fact, that, even to the pre-

sent day, the inhabitants are in the habit of removing the rubbish and cleanings of their town by donkey and camel loads and depositing them on the brink of the valley. These accumulations in course of time shelve down to the bottom while swelling out the sides of this mountain. Not so in regard to mount Moriah and the valley of Jehoshaphat, where the soil is very scanty and rocks prevail ; it does not appear that the natives were in the habit of depositing the refuse of their city at any period, ancient or modern, in the vicinity of the Temple which adorned their capital.

Moreover we know that it was the valley of Hinnom or Gehennah, which was made the receptacle of every species of offal, a practice which, as before observed, the present generation still retain.

The church of the Holy Sepulchre, or as it is called by the natives, that of the Resurrection, "El Kiameh," we all know to be an erection attributed to the piety of the Empress Helena, "El Sultana Elena," whom the Moslems as well as Christians revere. That this edifice was par-

tially burnt down we also know, and that it was subsequently restored, or rebuilt, from its foundations as we must suppose, upon the site where its predecessor stood, with which it is identical.

Calvary, or the place where Christ was crucified, we are distinctly told by the Evangelist, St. John xix. 41, "was nigh to the city," as it was also prefigured by the economy of the Jewish dispensation, that he should suffer "without the camp," i.e. the gates. The above Evangelist also attests that the garden wherein the tomb stood was near to the place of crucifixion. Now it is possible that these two places, which approximated so closely to each other, were embraced within the space enclosed by the present church. These two places are shown at this day within the building—Calvary on the right as you enter the church, an elevation of about twenty feet ascended by about the same number of steps, whereon the cross was erected, together with those of the two criminals. The fissure which contained that of our Lord is not only a conspicuous object, but of course it is richly inlaid with silver; and, think as we may,

where can be the harm in tacitly assenting to an identity which produces in the multitude of believers a feeling of veneration? Suffice it if we can recognise the mount itself, for then we know that the Cross of the Redeemer stood somewhere upon it, although we should be unable to point out the precise fissure it made, if interested in knowing it.

From the foot of this mount or elevation, allowing the sides, which are now perpendicular, to slope gradually down, they might reach the entrance of that point of the church which is immediately beneath the great dome where the sepulchre itself stands. This would even confer a greater elevation on Calvary than perhaps it ever enjoyed. We can also understand how it happened that the garden stood at the foot of it, as indeed many gardens are still to be found situated at the base of hills. Hence the objection to the too close proximity of these places can be done away with, and the Church of the Holy Sepulchre admitted to enclose the site of Calvary, and its hallowed tomb.

This tomb is now no longer beneath the

ground. It is raised a little above the surface. To account for this, it might have been found necessary to excavate, and level the soil in preparing it prior to the construction of the church. The tomb itself is an oblong body of masonry.

The church on Calvary is in truth but a very clumsy specimen of architecture, partly of the Corinthian order, if order indeed can be traced. Its length appears to be about one hundred feet, and its breadth approaches seventy. The dome is not remarkable for elevation as compared with some cupolas in Europe. One hundred and seventy feet elevation, however, is assigned to it, if to be believed. Its bulk indeed is capacious enough to enclose the whole of the sacred localities or objects beneath that dome. Unlike the Mosque of Omar this cupola is overlaid with slate, which the rival communities, it is openly declared, to show their zeal in repairing the work of God, are in the constant practice of defacing, by casting stones or otherwise mutilating the edifice. Puerility is a marked feature in the Christian affairs of this above all other countries, where its display would be less injurious to

religion. It will not surprise the reader to learn therefore, that injuries are done to the building in order that parties or communions may claim, as a sort of right, the possession of the ground covered by the extent of the injury done and repaired in the dome.

A centre is left open in this cupola, which besides serving for ventilation, so indispensable, originated, it is affirmed, through the happy conception that the eye of heaven might look down upon the spot where God incarnate for the redemption of man had lain. But to protect the tomb beneath from the inclemency of the weather, a thick rich drapery is suspended over it. The dome is made of cedar wood from mount Lebanon, and neatly yet strongly formed, the interstices of the wood-work being filled up with stucco.

The body of the church forms a capacious aisle, around which runs a corridor supported by arches, having different compartments, which are assigned to the various communities. Of these, the Greeks possess a magnificently adorned chapel, facing the entrance to the tomb. Its

candelabra, and decorations of the altar, including all its utensils and ornaments, are of massive silver, and in many instances of solid gold. The Greeks, from early title and priority in possessing the place, were able to select the best locality, although these people are far outstripped in wealth by their co-occupants, the Armenians, whose compartment is on the left of the former, or central Greek position, the Latins being on its right. The Copts and Abyssinians occupy a small wooden erection at the back of the tomb itself.

Thus we have different communities, and in all cases of opposed beliefs and interests, congregated together on the very platform of strife and contention, agreeing but on a simple point, namely, the identity of the spot. Each of these communities perform their different rituals, amidst criticisms too often converted into jeers, insults, and even blows; thanks, however, to the presiding Moslem authority, order and a shew at least of forbearance or Christianly brotherhood, is insisted upon—by whom? alas! we see to our shame—by followers of a Lawgiver

from whom at least this lesson of toleration might be learnt.

On festivals like Easter and Christmas, when the church is unusually crowded, it is no uncommon occurrence to behold these holy days profaned, together with the locality, by the scenes which transpire "*in facie ecclesiae*," to its great scandal. In fact the Pasha on these occasions is always obliged to send strong detachments of soldiers, who enter these sacred precincts musket in hand, and the better to keep order, if possible, these disperse themselves in every quarter both within and without the edifice. But for this precaution there is no knowing what might not ensue, from the evil passions which these military demonstrations can but barely curb, on that spot of the globe where ire, vanity, and ambition should at least be still in mortals.

Such, however, are the scenes which, with all the precautions taken to preserve the peace, commonly occur over the tomb of the parent of all Christianity, of Him whose glory is concentrated in the title of the Prince of

Peace. The Moslems are therefore necessarily the custodians of the keys of this place, as every right thinking mind may wish they should continue to be, owing to the dagger-like antagonism which exists between the three most formidable champions of the cross or rather of the hierarchies near and remote, political some say more than religious, which covet the impossible without avowing it, viz., exclusive possession of the talismanic charm over populations which is wrapped up in the name of Holy Sepulchre. These combatants are chiefly the Greek, Latin, and Armenian churches. Ocular demonstration is indeed convincing enough, that it is only surprising that any degree of harmony can be preserved on occasions when priestly antagonism has such powerful and pernicious sway, and that dispersion of the devotees is effected at all without their coming oftener into hostile collision with one another than they do.

Let the reader consider only the weight of these interests conflicting together, not in the Holy-land alone, but at the seat or seats of government. In Constantinople particularly the

Latins at times are triumphantly supported by all the weight of the western church influence represented through the French Ambassador ; at other times the pseudo orthodox Russian Greek Church, united with the Patriarchal Church of Greece and Turkey, take the lead. For the Greeks, besides what they are entitled to claim as exclusive prerogatives in the position of subjects to the Sultan, are futhermore sustained by their co-religionists of Russia. The Armenians having no lien on, or influence over the Western Powers, yet as subjects of the Empire are able to work out their ends generally by bribes. Finally the Copts and Abyssinians, or African Christians unitedly, are included in this category, only to explain their almost utter privation of any patronage or influence, whether from their respective countries or authority to represent them at the Porte.

During the latter part of my residence in Palestine, the Greeks were very unpopular, owing to the feeling of partisanship that prevailed in favour of Russian aggression upon Turkey, which these Rayas of the Empire incautiously,

may, daringly, displayed. The consequence could not fail to be felt by the whole community of Greeks especially, for it prompted the Effendis, their rulers, to exact large sums of money from many of the convents; and this state of things lasted until a Firman was issued from Constantinople, to the effect that the Greek population was not to be molested in their persons or property. Discreetly political as this Firman doubtless was at such a time, it is but just to admit that all men lauded the edict, and spoke of the benignity and equity of the government to which they owed allegiance.

Just below Calvary, and near the entrance of the Holy Sepulchre, is the slab upon which the body of our Lord is said to have been laid previous to interment, and where Joseph of Aramathea anointed it. This, which is considered as a great relic, is simply a plain slab of marble raised about half a foot from the ground: at its four angles stand gigantic wax tapers, which are lit up only on great occasions—Good Friday in particular, when the whole solemnity of Christ's passion and the ceremonies of the Latin Church

belonging to this display, are repeated ; in fact it is a real theatrical representation of the events related in the Gospel, during which performances discourses are delivered in different languages, to suit the comprehension of all, for between Pilgrims and other worshippers who congregate on such occasions, there is a scattering of all nations.

It is impressive on the mind of the beholder to witness, as the genuine effect let us hope of true piety, the lamentations, the wailing cries, and streaming tears of many of those devotees, benighted as we may consider them. How the sensibilities are invoked, and the feelings worked upon by these tragic sights, for such in truth they are, I leave to the consideration of the reformed Christian, who, if he could not subdue emotions, would nevertheless have difficulty in separating those which soften the heart, from others that shock the understanding, and kindle either disgust, or the indignation of the soul.

The entrance to the Sepulchre, as already observed is opposite the Greek chapel, and it is

so very low that one is obliged to assume a stooping posture in order to clear the portal, when we find ourselves in a room of very contracted dimensions. On the right of this is the sepulchral vault itself, whose covering is a white marble slab punctured with holes. Directly above it is suspended a picture representing the rising of the Saviour. There are no lighted tapers, here, to illumine the interior, save that which the priest officiating carries in his hand. Doubtless the scenery is, in this as in all things, studied, and calculated to effect the illusion of the senses, consequently it is rendered more perfect by this gloom. On Easter-day the effect is magnified by the contrast of light or fire from Heaven, which pretended miracle rises, as the Greeks maintain, and devoutly believe, spontaneously through the perforations in the marble slab. The devotees casting off their shoes then continue to enter by turns, the space being too contracted to allow many to come in at a time. On entering they prostrate themselves bodily, and, while repeatedly kissing the slab, utter the words "Thou art risen indeed," each in his respective language.

These prostrations are not done gracefully, and with that spiritual *abandon* characteristic of the rituals of Islami, Turk or Arab; but slovenly and unseemly, or without that uniformity visible to the eye in Moslem adoration, which, as a climax of spiritual humiliation and devotion, is imposing on the beholder.

Places are included, such as where the cock crew when Peter denied his Master—where Christ was scourged—where the Virgin Mary stood when our Lord addressed her from the cross, etc.; the precise situations of which are all pointed out by the monks within the Holy Sepulchre; but, after this lapse of time, it must at least be very difficult to identify such spots, if this were all the difficulty. But there is another, for it cannot but strike the imagination of every one conversant with Sacred History, that the compass wherein all these representations are condensed, is irreconcilable to every rational thought upon the subject. We can therefore understand, but that so much ingenuity is employed expressly to exalt the renown, and raise the interest of the locality. If reason be em-

ployed in scrutinising the text, it would even appear that these, which are distinct events, transpired in different parts of the city, or even its environs, and not in the mere compass of land which forms this sanctuary.

The massive iron doors of the Holy Sepulchre are regularly closed in the evenings, and the keys carried to the Pasha, who, as before observed, is its proper guardian. The "Bawabjae," or porter, who has the care of securing and re-opening the edifice, is stationed just within the entrance where it is by no means an uncommon sight to behold this functionary smoking his pipe and sipping his coffee, *a son aise*; thus are the fumes of tobacco and opium blended with the incense from Christian altars.

Opposite to the entrance door of the church is an open quadrangular space. This space is thronged with pilgrims and vendors of all sorts of relics, denominated holy, especially in Passion week. The traders in fact carry on a very lucrative commerce in the sale of crosses, beads, rosaries, amulets, besides various other articles made of mother-of-pearl and the black

stone of Mecca, a kind of bassalt in great estimation, also, among the Moslems.

In musing, as I have often done, upon the character of a traffic so questionable, especially as regards certain of those relics, I have compared it to the bartering, and money-changing which profaned the Holy Temple in days of yore; and reverting, as the mind is prone to do in such a place, to the chastisements such desecration once invoked, the thought has always obtruded itself upon the mind, that another purgation of impurities, another purification of the temple, of these churches, and their priesthood, would bring poor mortals nearer to their altars and to God.

The mercantile devotees, of whom a very considerable majority are Russians, travel from remote parts of Christendom, Siberia included in their pilgrim's garb, to visit the Holy-land, often in the most penurious circumstances.

The convents in Palestine generally are bound by their own organization to receive pilgrims, boarding and lodging them gratuitously for the

space of three days, and at Jerusalem for one month. By this regulation the pilgrims are enabled to witness or participate in all the ceremonies of the church at Easter. After the expiration of this period the convents are free from the burden, and it is not expected that their hospitality will be taxed further. No one can gainsay the merit of this benevolence, as there are not any inns or places adapted for the reception of travellers in the country parts of Palestine. It is partly admitted to be a good old custom of the monks, handed down from the time of the Crusaders, when the pilgrimage to the Holy places did not present the same facilities or securities it does at the present time.

This hospitality may be claimed by all comers and of all creeds of Christianity indiscriminately, although some trifle is left as a sort of acknowledgment for the services received, as fitting it should be. I am sure that such of my countrymen who have visited these parts will bear testimony with me to a trait which does honour to the good pastors.

The convents are supported by their respective orders, or by the churches to which they belong in Europe. The Latin convents are considered the poorest, although their hospitality is the most readily afforded to the Protestant as well as to the Roman Catholic; in this they shine conspicuously, and it merits to be recorded.

CHAPTER V.

The Fortifications of Jerusalem—Hippicus—Jewish Architecture—the Pashas—Disposition of the Country People towards them—Turkish Rule in Palestine.

THE Jerusalem of these days possesses but one castle or fortress, out of several which were erected for the security of the old city. Mariamme, Antonia, Phasaelus, and Psephenus, have long since passed away; nor is it an easy matter to trace the spots they occupied; the very fragments of these buildings, indeed, have been absorbed in the soil.

Hippicus alone, if we can identify it with the tower mentioned by Josephus, continues still to serve as a bulwark facing the western side of the city. Yet neither can this tower be reconciled with the description of the one mentioned by the above author, nor does its site even correspond. So great is the distinction, that I feel inclined to reject the idea altogether of its being one and the same tower. It seems that we should look for Hippicus elsewhere, nearer, perhaps, to the line of demarcation which I have traced in a previous chapter, for the limit of the outer wall of the city; its site in such case would no way alter the position assigned to it by compass, for still it would be on the western side, commanding a view around the upper pool of Gihon. It is also remarkable that the natives, who in general are familiar with the ancient names of places, although these may have undergone change, are utterly unacquainted with the name of *Hippicus*, and simply call this tower "El Kaalah" (or the fortress). In elucidation of this remark it may be needful to quote a few names as examples of

some, among many places, which, although no more called by their original name, are still understood and rightly applied by the natives, viz., Hebron, *Khalil*, Jordan, *Sharieh*, Jericho, *Rihah*, mount of Olives, *Gibel Tour*, &c. But Hippius, as it has been shown, is an appellation utterly unknown in the country; neither could I discover any traces which might serve as a clue even to conjecture, as regards the name and origin of this solitary fortress of the Holy City, for solitary it is. Yet its antiquity is not to be disputed; wherefore it may be coeval with the other four towers of Jerusalem spoken of by Josephus, as constituting citadels or main guards. It is also evident that Hippius has been a place of some strength, and was probably the chief, or the only garrisoned castle within the walls, during the possession of Palestine by Godfrey and his successors. Besides the solidity of its walls, a deep ditch separates the tower from the city. These walls clearly denote that the upper part must have been demolished at one period, and rebuilt at another, but in a style much inferior to the part nearer the foundation; for the

latter is composed entirely of huge cut blocks of stone, whilst the superstructure displays but small and rough materials, unarchitecturally piled together, as if done by rulers who felt internal security, and dreaded no foreign enemy ; wherefore the ruin of the upper works may have occurred on taking Jerusalem from the Christians, and the restoration may have been done by the conquerors, who needed no very formidable bulwarks in ruling their co-religionists, the Arabs and Fellaheen. The situation of Hippicus is excellent, nor could a more commanding spot be found within the walls. Its turrets afford a beautiful prospect of the country around, standing as the fortress does, on a more elevated ground than the rest of the town. Its guns, few as they are, could sweep everything before it. Yet with all that has been said, it is not so manifest that such a castle was so much needed on the side where it has been erected, as in opposite quarters where the land is free from intersection. Doubtless then the great citadel, which formed the chief defence in the time of the Romans, must have stood on the open side.

Jerusalem in its general aspect differs in no essential feature from any other Oriental town ; its streets are alike narrow, dirty, and irregular, the greater number unpaved. This could not have been the case under the Roman jurisdiction ; its Arab conquerors, however, appear in every instance to have introduced their own Oriental usages of all sorts, and never to have adopted those of the western nations. In the style of architecture, this is more conspicuous, and as regards the paving of the streets of the city, these have not been relaid, apparently, unless partially in some of the main thoroughfares, ever since the Roman occupation. The houses are closely packed together, and not more than one storey high. Few are the windows to be seen, and these laticed, and mostly on a level with the floor of the rooms, which is reconcileable enough with the notions of the people, who by preference use the floor rather than tables and chairs. The roofs of these houses are all domed as well as the public edifices ; and in both cases they are constructed of solid masonry. This striking peculiarity in the buildings is considered to render

the apartments cooler in those warm climates than the common flat roofs. Another peculiarity is that parapet walls surrounding the terraces and domes, are all perforated by small earthenware pipes, packed and laid horizontally in pyramidal form. These are cemented together within the wall, and constitute besides a free ventilation, a more rapid evaporation of moisture after a fall of rain.

Oriental houses being almost universally of a quadrangular form, it follows that the interior is commonly a square court-yard, enclosing apartments analogous on the sides, which, notwithstanding the preference given to this construction, are very incommodious on that account, both in summer and winter, by reason that the inmates are obliged to expose themselves continually, and in all weathers, while traversing their dwellings from room to room. The terraces are built in such manner that it would not be very difficult to walk from house to house, to a considerable distance, upon the roofs amidst this labyrinth of domes. The general appearance of this once Queen of Oriental Cities, is calculated to imbue

the mind of him who beholds Jerusalem for the first time, with feelings of sadness intermingled with disappointment. Its prominent character alone is ponderous and melancholy ; few trees figure within the walls to relieve the eye from the general monotony ; among these are to be found the eight date palms, which it is remarkable are the only trees of this sort for miles around ; and the gardens which might tend to enliven the scenery are fewer still in number. If there is beauty in Jerusalem or in the hills immediately surrounding the city, this beauty can only be conjured into life by the force of imagination, amidst silence and decay within, and a scanty growth of vegetation on hills more or less barren and rocky, and always dreary without the walls.

“ Her house is left unto her desolate ;
Still o'er her head the clouds of sorrow roll,
And God's revenge is heavy on her soul.”

It was not always so ; but disobedience to Heaven opened the understandings of those who witnessed that pride and perversity intolerable on

earth, which Tacitus expressed by the words, "Adversus omnes alios hostile odium."*

Under the supine sway of Moslem governments, it is commonly said that every thing is suffered to fall into ruin for want of timely reparation. The Pashas, Kaidis, Cadis, and other chief functionaries considering themselves but birds of passage, as it were, from one command to another, and their emoluments being but small, concern themselves with little besides the temporary arrangement and superficial embellishment of those portions of the public buildings, which their families may require during the term of their jurisdiction in the country, and this lasts but about three years. Reckoning only from the time that the Christian Dynasty of Princes was expelled from Palestine by their Moslem conquerors, the lapse of years from that period will sufficiently account for the havoc

*As to the faith of the Jew, the same author rightly enough admits and beautifully describes it, "The God of the Jews is the great governing mind that directs and guides the whole frame of nature—Eternal, Infinite, and neither capable of change nor subject to decay."—Tacitus B. v. S. i. N. 3.

which the elements appear to have made upon many of the buildings in this interval. And it is not at all surprising that subordinates should follow the example set by their superiors, and take no steps to arrest the progress of decay.

The Pashas are generally engaged in collecting the revenues and levying the dues paid by the people, through which assessments and the tribute collected from the Arabs, they rarely fail to enrich themselves at the expense of the subject, in defiance of reform and all the checks of the Divan. It must be admitted that they are badly remunerated ; hence, in "making hay while the sun shines," no class of crown or public servants are more industriously employed in anticipating the time for their removal from office, or their translation to other Pashalics.

In respect to the trust confided to these officers, it merits attention, that the authority so delegated extends at this time but very little beyond the walls of their respective cities or castles. The bold races of peasantry throughout Palestine contrive to evade or resist encroachment, on what they consider to be hereditary rights, and so live inde-

pendent of the control of these dignitaries; they are indeed often engaged in local wars, tribe against tribe, and village against village, settling their own disputes in their own peculiar way, without any intervention on the part of the authorities of the Sultan, whose interference would create distrust, and whose presence might be the signal for unity among themselves, and hostility to the common enemy who rules the cities.

The land is holy, and should not be profaned by those evil passions which beget in other countries political convulsions and desolating wars, like the late Egyptian occupation—these are the sentiments of the pious man, Moslem, Christian, or Jew. But if we listen to the voice of the country people, and the tribes in general, we hear it constantly and openly asserted, that they desire no better thing than a fair stand up fight with the authorities, declaring that they would have no sort of fear in a struggle to withstand the tyranny of Pashas in the open plain, were it not for the cannon their adversaries could bring to destroy their villages. Naturally enough it is the cannon they should

respect, as they have learned to their cost, in a trial of strength near Nablous, since I left that country.

From such a state of feeling we may glean a knowledge of that frail tenure by which the political and military authority of Turkey is upheld in Palestine, as also how sifted its revenue becomes before it reaches the Golden Horn. For if we except Jerusalem and the principal towns, the authority over the rest of the country is precarious at all times ; and great ingenuity and some daring, but more cunning, in the displacement and substitution of Arab sheichs are the arms needful to employ in collecting the share of tribute obtained while the crops are standing.

The system is not very dissimilar perhaps in all countries :—to weaken the tribes by patronising some as a check upon others, and occasionally to urge them on to social or domestic feuds and wars !—in short to divide and govern while these Pashas are almost unseen, although not unfelt, from their seats of power. There stand the castles, few are the guns upon their walls, and few also are the troops, unless at harvest time ; but

the field guns are known to be within, and these are the Arab's dread with all his vaunted independence; still he knows that patronage and presents to favoured parties for a time do every thing. "Gold for the few! the sword for many! and the bastonade for all!" This the Turks quaintly say, render the "tribes as happy as they can be," for these benefits counterbalance that strength, which, if concentrated, might be united against the towns and the government to the utter confusion and destruction of all that is valuable to the Arab as well as themselves.

Thus the Holy land is no exception to a rule so universal as regards human institutions throughout the globe, whether appertaining to nations or individuals, to things holy or things profane, the control over an empire or a convent.

The foregoing remarks are applicable to those tribes principally who, possessed of land, gardens, and villages in Palestine proper, form an integral part of the native population of a country in whose prosperity it might be fairly supposed that these stakes should create a local, and a paramount interest. As to the Bedouin or other

nomadic races, these are pretty generally known to live under governments ruled by sheichs, and forming confederacies like the clans of Scotland, but divested of those feudal ties which absorbed so much of the freedom and dignity of the vassal formerly throughout Europe, and which still exist in Russia and some other places.

Depending so much as Jerusalem does upon the labours of the Fellaheen for the fruits of the earth, and consequently for the regular falls of those rains denominated the former and latter, should the clouds yield no moisture, the consequence is sad indeed for the poor inhabitants. The first or annual fall commencing about April is often very abundant, and this announces the approach of summer weather, which, in ordinary seasons, is of six or eight months duration, when no other moisture is found to sustain the vegetable kingdom besides dew, which in these climates falls, constantly and heavily, in the night ; besides this scanty refreshment for the land itself, neither crops nor any other sort of vegetable production have aught to depend upon; for the scarcity of water would render the process of irrigation, in

the hot months, unless on the plains of Jordan, only possible to a very limited extent. The excessive heat of the days causes those exhalations to rise from the earth, which return in dew chiefly between midnight and the dawn of day, when occasionally a heavy mist overspreads the land, during the prevalence of which it would be difficult even to recognise objects within a few yards. This, when seen upon plains or deserts, produces that optical illusion, the mirage, which deceives the traveller with the phantom only of a lake.

The latter or autumnal rains commence falling toward the end of October; these are the precursors of winter and of the ploughing season. September and October are reckoned the most unhealthy months in the year; for the parched nature of the ground at the close of summer, and the light showers which fall before the latter rains actually set in, must cause, although imperceptibly, a malaria, as the vapours of the earth so long bound up are released to some depth by the loosened state of the surface. These rains by consequence, bring ill as well as

good, for experience teaches that they create intermittent and gastric fevers, besides various other inflammatory disorders. Hence a degree of dread is felt at the approach of a season which is proverbially unhealthy.

These fevers, it is generally known, are the pest of the Levant, and of all the circumjacent country and islands as far as the Morea and the Cyrenaica, or the shores of Tripoli. The human system cannot fail to suffer under too frequent attacks, and the ague must tend in the long run to undermine the constitution. The symptoms of this distemper, which I can describe, from experience, commence with a cold fit, which usually lasts for a few hours. This is followed by excessive heat of longer duration, sometimes even days; and delirium is a very common accompaniment, which ought not to alarm the sufferer, although the disorder may be more formidable than in Europe, and thirst is unquenchable. After one of these attacks, with all the prostration of strength attendant upon it, so rapid appears to be the motion of the reactive powers while struggling for ascendancy, that the

appetite returns speedily and with a vigorous craving for a hearty meal. I can also vouch that there is no want of punctuality as regards the intermission, and as certain a return of the attack, even to the very hour, I might almost say minute, when expected. Of this class of disease perhaps the tertian kind is the most prevalent, as it may also be the most accurate in the hours of attack and remission.

Whether the proximity of those vapours which are seen constantly to lower on the horizon above the Dead Sea may have any connexion with the prevalence of these fevers, notwithstanding the salubrity of those shores, is a question I am not prepared to answer. The ague in general is supposed to delight in marshy districts. Now Palestine is anything but marshy ; nor does its soil, which in general may be considered dry, denote, in appearance, those peculiarities which are inimical to animal life. Indeed I must attest that Palestine on the whole enjoys a benign climate, and the absence of those diseases which are prevalent in other climates. But I must not

be too bold in discussing questions, the solution of which can only be attained by those who are qualified by professional acquirements.

CHAPTER VI.

The Population of Jerusalem—The Jews strangers there—Isolation of the Jewish People—The Effects of Persecution—Talmudical Doctrines—The Jewish Cemetery—The Tomb of Zachariah—Absolom's Pillar.

THE population of Jerusalem has been variously estimated by travellers. Indeed it is essentially a fluctuating population, owing to the ingress and egress of pilgrims—Moslems as well as Christians, besides Jews. The average amount of fixed residents, however, does not exceed thirty-thousand, and many of these can scarcely be considered as permanent residents.

The Moslems are unquestionably the most numerous class, or are only exceeded in numbers at the great festivals of Christmas and Easter, when the assemblage of Christian pilgrims from all parts of the world, renders this metropolis of many rival faiths, a crowded fair: when Christians outnumber for a time the lords of the soil. The Moslems consist principally of equal portions of Osmanlies, Arabians, Syrians, Egyptians, and other Africans.

The Christian portion of the population consists of Greeks, Latins, and Armenians. Of these the Greeks are the most numerous, the Latins the least of all, if we except the Copts, Abyssinians, and Protestants. The Armenians rank next to the Greeks as to numbers, but far exceed them in wealth and influence. The fixed Jewish population is upwards of five thousand, but this number is occasionally raised to seven. They are not, as many may reasonably suppose, natives of the soil, but strangers to it like other residents. It is in Europe only that the Jew is intelligible to the Christian while talking of "his nation." If he were to say the same to a Moslem, the answer

would surely be, ‘ where upon earth is it to be found ? ’ The expatriation and dispersion of the remnant of this nation which survived the slaughter inflicted by the exasperated Romans, and the later purgation by the sword of Islam, six centuries afterwards ; but, more than all, the acceptance by masses of the Jews of a new prophet, new laws, and new rituals, absorbed even the shadow of what once was national among the tribes of Israel. So effectual was that incorporation which freed so many from the bondage wherein the Romans had plunged their progenitors, that there does not exist a single Jewish family in any part of Palestine which dates from the time of their possession of the land.

“ I will execute judgments, saith the Lord, in thee, and the whole remnant of thee will I scatter unto all the winds. A third part of thee shall die with the pestilence, and with famine shall they be consumed in the midst of thee : and a third part shall fall by the sword round about thee ; and I will scatter a third part unto all the winds, and I will draw out a sword after them,” &c. Ezekiel v. 10, 12.

It can scarcely be doubted that the systematic persecutions which the sons of Israel in every age and in every climate have undergone, as much as any thing else, has contributed to keep these people so isolated from the Christian world.

Hated or despised by the Gentile nations of yore, from the selfishness inseparable from their institutions ; persecuted with bitterness and rigour by the Roman Catholic and Greek, for the crime committed by their forefathers, and against the Great Author of Christianity ; and barely tolerated whilst scorned by the Moslems for their perversity and disobedience ; stigmatised moreover as slayers of God's messengers to man, and defacers of His law, the Jew, with all the efforts of a few liberal-minded and enlightened spirits among them, who work in the land of the stranger to enlighten, if not to free their co-religionist, from so great odium—with all this, and all the sympathy we can afford to bestow in the west, these people cling to their traditions with the same nervous tenacity with which they once clung to the laws of Moses and the prophets.

Persecution and oppression, which in no case are productive of good, cannot possibly yield fruits congenial to the wish every good man must entertain in favour of his Jewish brother. Wrong and insult, then, may be expected only to make the Jew adhere with greater pertinacity to traditions however exceptional, for these are made to chime with that exclusiveness and with those particular promises in the Old Testament, upon which the Jewish economy and Jewish institutions are based.

It is no way a mere conjecture, therefore, but it is a sad reality, that this oppression, as cruel as impolitic, has tended to widen the breach and confirm the separation that exists and has existed so many ages between Jew and Gentile. At all events the distinction might have been qualified into something more fraternal, affording a field for more toleration on all sides, and more happy symptoms of a harmonizing disposition, that should lead to brotherly sympathy and a blending of all differences on that most absorbing of all questions—the Messiahship of Christ.

The Jews of Jerusalem appear to be attracted

to the home of their once mighty nation for the sake of viewing and weeping over the ruins of their city and Temple, ultimately desiring to lay their bones, and mingle their ashes with the soil which contains the dust of their ancestors. Jerusalem is the centre around which the Jew builds in airy dreams the mansions of his future greatness. Thither he returns from Spain, Portugal, Germany, Barbary, &c., after all his toilings and all his struggles up the steps of life, to walk the streets of his own happy Zion.

This longing in the heart of the Jew to be buried in Palestine, is, moreover, fostered by the writings and sayings of his no less deluded Rabbins. These are often so blended with Talmudical and other preposterous doctrines, which have no analogy whatever to the records of *the Jewish religion*, that were I to relate some of them they would surpass belief, that any besides the most crude families of the earth, like the Africans and South Sea islanders, would accept these things for truth. These Rabbins teach, among other things, that the bodies of those who die

away from Palestine, will have to migrate through the bowels of the earth to the valley of Jehoshaphat, where the Great Judgment, according to them, is to take place. Thus the Jew hopes during his life to anticipate this punishment by performing that journey to Jerusalem above the surface rather than through the bowels of the earth. Whether this Rabbinical view of the place of the final judgment be taken from Ezekiel's prophecy, I am not prepared to say, but there seems to be a probability of it. The Jews, be it observed, however, are not alone in this idea, the Moslems also believing that the resurrection will take place in this valley.

The Jewish Cemetery is situated in the valley of Jehoshaphat on the S. E. slope of the mount of Olives. The graves here are so closely crowded together, that it would be difficult to walk without treading upon them. They may be said literally to pave the slope of that mountain. They are covered with smooth, flat stones, raised only a few inches above the level of the earth, with no embellishment save a few words in Hebrew, roughly executed in the stone, denot-

ing the hope of the departed. In their mode of burying, they do not materially differ from the rest of their brethren elsewhere.

Here, then, the mortal remains of the Jew are suffered to crumble and amalgamate with his mother earth, under the same hope, cherished through the same faith, which, but for the perversity of his nation, might have rendered him by adoption the true child of Abraham.

The Jew does not make use of the tombs hewn to his hand, and vacant in the rocks, which served his ancestors, and which are scattered thickly in this and other valleys. But he is fond of burying his dead in places where the ashes of some venerated character lay—such as Rachel's Sepulchre, on the road to Bethlehem, the Ephrath of Scripture, whose identity cannot be disputed.

This tomb, venerated by Moslem as well as Jew, is of a construction which corresponds with many of those of the Morabtin, or men of holy lives among the Moslems, who are canonized after death—that is, a square building covered in by a circular dome.

The Jews, on occasions of public calamities, such as famine, pestilence, or dearth, as I often witnessed, resort in a body to Rachel's tomb, when they offer up prayers to her as an intercessor.

The tomb of Zachariah in the same valley, is another favoured resort, around which the Jews also bury their dead.

This Zachariah is supposed by many to be the righteous man alluded to by our Lord, when he said, "From the blood of Abel unto the blood of Zachariah which perished between the Altar and the Temple it shall be required of this generation. Luke xi. 51.

In close proximity to this monument stands the pillar which Absalom erected in the King's dale to perpetuate his name. 2 Samuel xviii. 18.

These sepulchres are three in number, and stand close together; that of Zachariah has a wall built on three sides of it, manifestly designed to keep off the encroachment of the soil from the foot of the mount of Olives. The tomb itself is close built in a pyramidal form, having no entrance to its interior.

The one assigned to Jacob, if the patriarch be understood, admits of a question, because it is not reconcileable to that passage in Scripture which affirms that he was buried in the cave of Machpelah, along with Abraham, Sarah, Isaac, and Rebecca, Gen. L. 13. Its entrance is an horizontal oblong, supported by two small pillars. To gain the entrance it requires some little effort, for it occupies a position at some feet elevation, being excavated in the side of the mountain. Absolom's pillar, called by the natives "Tantour Faraone," Pharaoh turban, is looked upon by Moslem and Jew with a feeling of abhorrence, and this they give vent to by words and acts of execration, usually casting a stone at it every time they pass, to indicate their detestation of the unnatural rebellion of that prince against his father King David. This will account for the interior of the pillar, which was originally hollow, being now filled up with stones, and so smothered that investigation of the monument is impossible.

The burying ground of the Greeks and Latins, between which there is a very slight partition, is

situated upon that part of mount Zion now without the walls of the city. Kabr Nebi Daoud, or the tomb of David, is situated upon the same desolate part of the mount of Zion, and approximates to the Latin and Greek burial ground. At the present day Nebi Daoud forms a little citadel of itself, about a couple of hundred yards from the town gate of the same name. Over the site of the tomb is erected a neat, nay even an elegant, building surmounted by a cupola, which, as seen from the valleys beneath, has a very imposing effect upon the traveller. The body is said to lie under this cupola, which is strictly guarded by the Moslems, who claim the tomb as an exclusive possession.

There are several buildings in the immediate vicinity of this tomb, which are inhabited by Moslems and their families. During the Ramadan, or the great fast of the Moslems, the tomb is resorted to every night by devotees and others ; on such occasions the town gate in that quarter is left unclosed for their convenience. No one feels inclined to dispute that this is the exact locality which once contained the citadel of David,

the whole quarter forming that portion of the old town which was then denominated the city, or stronghold of David, or collections of buildings, palaces included, which formed the ancient metropolis of the Jebusites, the isolation whereof is still a prominent feature in the aspect it bore ere it was conquered by King David. 2. Sam. v. 7, 9.

CHAPTER VII.

The Scheme of the Holy Scriptures—The Approach to Jerusalem—Moslem Graves—The Protestant Cemetery—Subterranean Passage to David's Sepulchre—Jaffa Plain—The Mount of Olives—The Church of the Ascension—The Mons Offensionis—The Camp of Titus—Gethsemane—Ancient Trees—The Latin Monks.

IN this land, which may be looked upon as the charnel house not of the Jewish nation alone, but of so many other races who invaded its soil, the researcher has mainly to seek among its tombs for records or for confirmation of the past, on account of the lack of historical materials handed down to posterity, saving always our chief index to the earlier ages of Jewish history, namely, the volume of the Holy Scriptures. A

patient and close investigation of things is needful, therefore, and the devotion of time and application such as it is not in the power of the mere tourist to give, before we can hope to reap good fruit of this description. True, some scattered gleanings may be collected from the stranger who inhabits the soil of Palestine; the rest it would indeed appear is principally what imagination may supply on the traveller's beholding for the first time sepulchres which have swallowed up so many generations.

It is these above all other mansions of the dead which form an object most striking to the mind of the stranger on approaching Jerusalem, conjuring up an idea of really entering upon a city and district of the dead, which is increased by the pervading death-like stillness.

The Moslems have three of these burial grounds—one situated on the slope of mount Moriah, under the eastern ramparts, or near the Harem el Sherife, which is the largest of the three; the second stands in the valley of Gihon, and the third is situated in the vicinity of the Grotto of Jeremiah, opposite to the Damascus gate.

In conformity with the Koranic institutions the Moslems, when digging a grave, leave an open vacuum above the corpse for the examination of the sepulchre, when the angels Monkir and Neckir, according to their tenets, enter this vault and strike the body, thereby rekindling life, when the defunct sits up to consider on his past life. After such temporary resuscitation it sinks again to repose until the final judgment. Before interment takes place, the body is carried to the tank in the Temple of Omar, to be purified with water, and as they use no coffin, these vaulted graves, which are very little below the surface, serve instead.

The Protestant cemetery, which formerly stood without the Jaffa gate, near a large terabinth tree on the right hand in approaching the city by that gate, has, since the establishment of the present Protestant Bishopric, been removed to one of those sides of mount Zion which slopes into the valley of Hinnom. To this cemetery the remains of Bishop Alexander, the predecessor of the present Bishop, were removed.

This ground, which hitherto presented a

sloping waste, is now encircled by a wall, and the soil levelled with the top of it. Its entrance faces the valley on the west side. There is also an edifice in the course of construction under the superintendence of Abu. Hannah, a convert to our church. This is intended for the Diocesan School, and will be in every respect preferable, for here the boys can enjoy that perfect freedom which their present limits will not afford in any degree. The rights claimed by the Government impeded this object for some time ; perseverance, however, has finally overcome the difficulty, and now things are in as forward a state for the accomplishment of this amelioration, as the limited resources at the disposal of the Bishop will permit. This new burial ground is tastefully ornamented with olive and other trees, among which is seen the much prized Zinzilakht, so called by the natives; its European name I own I am unacquainted with. The tree is beautifully umbrageous, and its blossom is endowed with a rich perfume. It may be said in some respects to resemble very much the Persian Lilac in the color of its blossom, but is of much larger growth than the lilac in Europe.

The ground contains from twenty to thirty bodies, most of them having epitaphs, or passages from Scripture in Hebrew; among them stands the tomb of a late member of Parliament, Mr. Bateman, who died on his travels.

Whilst the ground was being cleared for the purpose indicated, the workmen discovered a passage, or gallery, in the body of the hill, leading in the direction of the tomb of David, on the summit of Zion. Many theories are current with respect to subterranean communications with the sepulchre above; some have conjectured that there does exist such a communication of this passage with the aforesaid tomb, and that an investigation would lead to some discovery.

I think it highly probable that there may be some connexion by an underground passage, which in early times served as an outlet from the town, similar to other passages of the kind, which will be noticed in their place. There would not be many obstacles in the way of investigating, considering that the aperture is in the precincts belonging to the mission. I was able to penetrate only a little way, rubbish of all sorts rendering

it impossible to advance further. But this sufficed to convince me, that it ran under the hill in the direction spoken of, and consequently within the limits once occupied by the city.

That there existed many such excavations within Jerusalem is evident from the testimony of Josephus, who speaks of them, in his work Book iv. c. ix. 4. He mentions also that Simeon, when the rest of the city was taken by the Romans, was besieged in the upper city, and captured while trying to work his way out of the town by subterranean vaults, or passages, in hopes of escaping the Romans. Jewish War, B. vii. c. ii. 1. This, among a variety of passages in that work, confirms a belief, shared by many, that a considerable part of Jerusalem is undermined with vaults, passages, sewers, etc. Many of these indications would surely tempt the antiquarian to make researches in places where he might be permitted to indulge his ardour. These vacuums are also occasionally exposed to sight by the working or giving way of the ground, when partial glimpses are obtained of foundations, which must have be-

longed to the old city, or of arched galleries which now support that new surface whereon the modern Jerusalem stands.

There is one of these promising sites in particular which I could point out as existing on the plain known to Europeans by the name of the Jaffa-plain, and to the natives by that of Ras el Midan, where the European residents usually take their evening stroll. In such sense it may be considered as the *alameda* of the city. Many of these places prove, on examination, only to be dry and broken cisterns, or burial vaults, but it corroborates the notion of the complete undermined nature of the city.

Jerusalem we know was ploughed up by Tar-entius Rufus, who made Zion a heap, but this very subversion might tend, whilst discovering some places, to cover others.

The mount of Olives (Gibel Tour) is situated on the east side of Jerusalem, from which it is separated by the valley of the Kidron or Jehoshaphat. Its name no doubt was derived from the number of trees of that description which grew upon it, although it must be admitted that

at the present day there are many parts in the environs which, as they contain a far greater number of these trees, might entitle them to that designation *par excellence*. The stately Olive affords an umbrageous canopy, and from the dark colour of its leaf a great relief to the eye under the scorching reflection produced by a glowing soil, when every blade of grass has disappeared. The Olive may be termed the native characteristic amidst the vegetable growth of Palestine, especially in Judea, where some of the hills are literally covered with this valuable tree.

The mount of Olives is distinguished by three prominences, although these are hardly perceptible until pointed out to the observer. Upon the centre one is erected the Church of the Ascension belonging to the Greeks, claiming as they do celebrity for a spot renowned by the ascension of our Lord. This celebrity, however, we derive little consolation from, knowing it is not borne out by the letter of the Scriptures; but the contrary seems to be the case, for the passage in St. Luke xxiv. 50, leads us directly to suppose that this event took place some-

where on the road to Bethany, on the southern slope of the mount of Olives; and the same Evangelist states in the Acts of the Apostles, "that the Disciples returned from the mount of Olives," which would seem to indicate by the shorter way over it. Far from implying any contradiction to the first passage, it would rather confirm it, for the whole of the mount east of Jerusalem passes under that name, and, strictly speaking, Bethany is also situated upon it. Hence it would naturally follow that the ascension must have taken place somewhere on the road to Bethany, and that the company spoken of instead of returning by the road they went came back over the mount, as is usually done at this day.

The Church of the Ascension is crowded by the buildings of the settlers adjacent to it, among which stands a little mosque. The interior of the church is bare of any sort of decorations, and in such respect it resembles more a place of Moslem worship than any other edifice of the Greeks or Latins.

In the centre of the church imagination is left to conjure up the human foot print left in the hard

rock, which is believed to be the mark of Our Lord's foot left as a memento after his ascension ; but it would indeed require a wonderful stretch of imagination to reconcile it to anything like a human foot.

The second prominence inclines to the south of the former, and is known as the "Mons Offensionis," being the site whereon those palaces stood which King Solomon erected for his foreign wives and concubines. My search for traces of their foundations was not conducted with anything like a sanguine hope of success, after the mighty changes had been wrought which we know of in this lapse of time. I could not therefore complain of disappointment at discovering nothing besides a greater number of loose stones than is perhaps perceptible elsewhere.

The third prominence is the apex of a slope that unites the mount of Olives with Scopus, an acclivity famous in history as being the place where Titus first pitched his camp, and planned his attack on the doomed city.

At the foot of the mount of Olives is the spot

which still bears the name of Gethsemane, "Gesmaniyeh," where the Redeemer was wont to retire and pray. John xviii. 1, 2. Matt. xxvi. 36. Mark xiv. 32. or, as given by St. Luke, where he frequented "going to the mount of Olives." Now Gethsemane corresponds exactly with the text of St. John, who says that our Lord went over the brook Kidron, to reach the foot of the mount, perhaps across the identical bridge which spans it at the present day. The garden, properly speaking, is on the mount, although at its lower base; so that what St. Luke says is correct, although no mention is made of the garden. The subject seems to admit of no doubt, notwithstanding there are many sites chosen for this, as for other events related in Scripture, by different communisms, whereof many are quite irreconcilable to the tenor of the Scriptures, besides being the antipodes of all that common understanding would suggest. Yet, should we not allow the weight of traditional accounts, we might consider it akin to miraculous, that after so many ages, the memory of this spot is so well preserved.

Gethsemane is now walled in by the Latins, who have also erected a small chapel within the enclosure. Seven old trees are still standing, said to be from the time of our Lord. These trees, which are Olive, may unquestionably claim a great antiquity, for this their appearance fully denotes; the trunks being eaten away with decay, sustain their upright position only from the vacuum having been filled up with stones, a practice not uncommon in the East, as a substitute for the solidity bestowed by nature.

The Olive is well known to be a long lived tree in general; but it is left to the reader's reflection, whether these trees may claim the great antiquity assigned to them, to say nothing of the likelihood of their having escaped the axe of the Romans, when timber was so indispensable during the siege operations, and subsequent slaughter, when authors have expressly stated that there were more bodies to be crucified than wood to be found for crosses. That these trees may, however, be offshoots from roots whose stems flourished in those days, is not perhaps an unreasonable conjecture.

It is to be lamented that the Latins have regardlessly destroyed some of the associations of the place by converting it into a flower-garden, whose walls are bedaubed with tawdry paintings of saints, &c. And what is of a character still more open to animadversion in the eyes of Protestant Christians, is, the monkish fable of the impression sunk into the solid rock by the bodies of those followers of Christ who reposed upon it. Few are ignorant of the latitude in which some churches are prone to indulge in their aim at striking the imagination of the bigoted, and the vulgar, by a secresy which would often seem to rival or be more fitted for the stage. Yet their tendency to detract from and even to subvert all credence in the fundamental parts of Christian truth, renders it withal a thing to be deplored, that the mummeries alluded to cannot be reserved for the exclusive inspection of the ignorant, for whom it is fair to consider they were invented. As it is, they doubtlessly produce in this age greater evil by shocking the minds of the better informed, whether of their own, or other creeds.

CHAPTER VIII.

The Population of Jerusalem—The Armenian Quarter—The Patriarch's Palace—Armenian Costume—The Priests' Headdress—Greek Convents—A Convert and his Wife—The Greek Patriarch—The Latin Patriarch—His Brother—The Pupil of the Diocesan School—The Jewish Quarter—Sir Moses Montefiore—Mr. Gedaliah—Jewish Costume—Christian Dissensions—Images and Idols—Landed Property—Jewish Agricultural Labourers—The Wailing Place.

THE population of Jerusalem, as formerly observed, consists of such an heterogeneous mass that in seeking to classify its constituents I must acquaint the reader, that, as a whole, they form but a body of strangers to the soil, and strangers to the language of the country.

The Armenian quarter of the town is situated upon mount Zion, extending from the episcopal

Protestant church to Zion or David's gate. It is creditable to this Christian sect that the quarter they inhabit is the cleanest ; and another advantage is that the streets are mostly paved with rough stones. The Armenians, besides being the wealthiest of other communities, enjoy certain privileges as subjects of the Porte which others cannot claim.

A magnificent convent and patriarchate has been lately erected in the European style for their use, and they possess besides a spacious and well cultivated garden, which is planted with many umbrageous trees, besides others for ornament or use, together affording a grateful shade, and half concealing the convent in luxurious verdure.

In this convent or palace the Armenian patriarch resides. Their patriarchs are three in number ; the first in dignity resides usually in Armenia proper ; of the other two one is in Constantinople and one in Jerusalem. These two latter functionaries of the church are, properly speaking, suffragan bishops under the jurisdiction of the Patriarch of Armenia.

The Armenians, like all Orientals, believe rigidly in that influence understood as the evil eye, and it should not surprise a traveller to behold certain counter charms attached to their dwellings as well as persons, as a specimen of which we may mention that the graceful appendage of a camel's scull is frequently attached to the summit of the newly erected convents of those people; and a similar custom seems to prevail among the kraals of Caffraria. The invidious eyes of the other communities are, however, the evil most constantly to be dreaded; and by this simple index a stranger to the affairs of Palestine may form some tolerable estimate of the rancour, jealousy, and superstitions, that prevail universally among sectarians in Palestine.

The Armenians as a people, to their praise be it said, are a quiet, inoffensive, but shrewd race. Many are engaged in trade, while some hold offices under the government, and they are far greater favorites with their Moslem rulers, than their great opponents the Greeks. In dress the men do not differ materially from the rest of the population, excepting in the solitary characteristic

of a shawl handkerchief, generally black, which they wear wound round the head. Their females dress in a very graceful costume, and wear a wide and open black garment, toga fashion, with a white veil which covers the crown, and lower part of the face. The head dress of the priest is the most extraordinary, and almost baffles the power of description. Indeed the only attempt I can make at describing it is by comparing it to a sack with one corner thrust into the other, and so worn over an immense head dress. It serves as a large but detached hood, which falls low down the back, resembling that worn by the millers when discharging sacks of flour.

The Greeks are not confined to a particular part of the city, but scattered over it. They possess a great many convents within and without the walls; many of these are richly endowed, and among others may be named that of "Mar Eleas," or St. Elias, on the road to Bethlehem, as also the "Moselleby," or Convent of the Cross, about a mile and a half from Jerusalem in a delightful valley embosomed in shrubbery.

The largest of these convents is the one

situated within the walls, which forms also the Patriarchate of those people. The Greeks possess besides a training college for such as are destined for the church.

Few are ignorant that the Greeks are in general exceedingly intolerant; but in Jerusalem this feeling prevails to an extent surpassing other places, and almost exceeding belief.

It happened during my stay in the country that a Greek priest, of a small village near Samaria, came to Jerusalem and professed to Bishop Gobat the abhorrence he felt at the superstition which pervaded his own church, adding, that it was his desire to join our communion. This man was accordingly placed by his Lordship in the building appropriated to the Diocesan School. Altercations could not fail to ensue from this cause, and while these were in progress, involving the Greek authorities, the Pasha, and the Anglican Bishop, the protector of this declared convent, numerous devices were planned by the Greeks to recover this seceder by fair means or otherwise. A brother of this man in particular was employed to entice him from the premises.

Foiled, however, in the attempt, and when other stratagems had proved abortive, the Greeks got possession of his wife and children, who were absent at the time from Jerusalem, and held them as hostages. Through these pledges it is believed they secured a triumph, for the priests instigated the wife to declare, that if her husband did not return to the communion from which he had departed, she would immediately change her *own faith*, not, however, as he had done, but would become a Moslema. This menace, which was irresistible, had the desired effect, for overcome through affection and shame, the poor fellow was compelled to return to a communion whose superstitions he had protested against so solemnly and so vehemently. This man appears to have made it a practice, whilst following his clerical duties, to read the Scriptures secretly, not being able of course to do so openly. His manners were engaging, and from conversations of a religious interest, I was surprised at the progress he had made, and of his conversability on points of doctrine assimilating with our reformed ideas.

But truth, as he seems to have imbibed it, although bending under force and stratagem, cannot easily be eradicated from the heart of one who dared so much for conscience sake, and yielded only to an influence which few mortals could resist. We cannot believe that a spirit so awakened can any longer find rest in the bosom of a church he has abjured.

The Greek patriarch resides chiefly at Constantinople, it is said on account of the poverty of his bishopric, his income being principally what is collected from the pilgrims who frequent the Holy Places, besides trifling contributions from abroad. His titles are—*The most blessed Patriarch of the City of Jerusalem and all Palestine, including both sides of the Jordan, and Galilee.* He chooses his successor in his will, who is invariably the metropolitan of Cesarea, but in case this individual is incapacitated by age or otherwise, he elects one from among his suffragans. In a political view, however, we may readily conceive that the Government of the Porte prefer that this dignitary of the Greek church should always be within reach of the executive power

rather than at his diocese of Jerusalem. The Latins, who form the third of these sectarians, and rank as strangers in the empire, are interspersed with the rest of the population, and necessarily, with the other two classes, have the possession of the Holy Sepulchre.

The patriarch of this community resides in his palace, or patriarchate, which is situated close to the Jaffa gate. It is a new building erected for that special purpose. This dignitary of the church of Rome has lately taken very active steps for enlarging the sphere of his operations, and some agitations caused by the exertion of this western influence over the eastern, contributed to nourish jealousy, and kindle some of those sparks traceable in the demands of Prince Menchikoff at Constantinople, which were met so long with incomprehensible indulgence, when a timely blow would have given speedy repose to the world, and spared the waste of life and treasure we have since beheld. The contest also which ensued between the Latin Patriarch and the Greek church with respect to erecting a convent in Beit-djala, a Greek village, ended in his

triumph. Nor has this antagonism been pointed exclusively at the head of the Greek communion, for a variety of sinister proceedings betoken that unfriendliness to our own Protestant community which shows an antipathy not easy to disguise.

The brother of the patriarch, a Carmelite monk, is a man of a liberal mind, and apparently divested of many of those contracted views which are not confined exclusively to the patriarch himself.

I may have to mention more than one instance of the way in which things are carried on by this community, which will serve as an illustration for all. The following occurrence in particular came under my immediate notice.

A pupil of the Diocesan School, whose parents had belonged to the Latin Church, now professing Protestantism, was enticed away at Nazareth unknown to his parents, and re-admitted into the Latin School, for fear the child should imbibe the principles of his parents, and it was not without considerable difficulty that this pupil was recovered, and with his parents' consent placed in our school.

The Latins have two schools, one for children, where there are two or three hundred pupils, and the other for adults, who are destined for the church. These have a distinguishing dress of their own.

The Moslems are located around the Temple of Omar, and occupy the whole of that district, including its neighbourhood.

The Jewish quarter is that part of the city which extends from the Moslem district to Zion's gate. From the habits of these people, and their general poverty, so many of them being huddled together, this quarter is less cleanly than any other part of the city. Those Jews who are acquainted with any trade pursue their respective vocations for a livelihood; but at best they are able only to procure a very scanty subsistence. Too many of them have no sort of employment, and are seen loitering about. This class endures exceeding great privations especially, as I witnessed, in the last year of my stay. It is much to be desired that some amelioration should take place, for truly their condition is afflicting enough to move the liveliest of our

sympathies, especially at a time those fearful events are transpiring in the east, whose tendency must be to increase rather than diminish the state of suffering in Palestine. So far as external aid can avail in softening these rigours, it is some consolation to know that one of their most charitable and most enlightened brethren, Sir Moses Montefiore, has cast himself among those sufferers in Palestine, sustaining the reputation for benevolence which numerous acts of charity have acquired for him in Europe.

A hospital for the Jews, if this be an object contemplated, is the thing most needed in Jerusalem; and by this act his name can be associated best with benedictions, not alone by the inmates, but by others, and by generations yet unborn; neither the Christian nor the Moslem could withhold their tribute of admiration to such a work.*

It would not be right to adopt any of the speculative ideas current on the views which are attributed to this philanthropic visitor to Jerusa-

* The Hospital was a conjecture, for these pages were written while Sir Moses was on his voyage.

lem, and his co-religionist, Mr. Gedaliah, who, it is affirmed, claims to be descended from that Gedaliah whom the Babylonians made Viceroy over the land after its subjugation, but who, like Josephus, lost the affection of his countrymen through the call he made upon the remnant left after that captivity to serve the monarch who had conquered his nation.* The times, it is true, portend change, and the scope for it, if of a healthy cast, is great in Palestine; but whether colonization *en masse* by Jews or others from Europe, as intimated in some German publication, is feasible and to be desired, amidst surrounding populations, and whether the hour of a conflict between the East and West, is that also for innovations which would entail political as well as religious change in the order of things so long subsisting, is doubtful, to say the least, where human will and human projects are alone concerned. It is the voice of Jews themselves which proclaim that the great advent they expect must be of heavenly not earthly origin.

* He lost his life too.—Vide 2 Kings, xxv. 22 to 25. Jeremiah xl. 7, 8, 9.

Not so with respect to amelioration of existing evils, and God knows there is a field for the exercise of virtue whether by Jew or Christian in Palestine, whose latitude is without limit.

The Jews adopt the costume of the country when they arrive in Palestine, excepting the Polish Jew, who adheres with nervous pertinacity to his fur mounted cap, of the snowy regions. It is obligatory for Jews in the East to wear a lock of hair on each side of the temple, as a sort of badge of distinction from the rest of the population. Their females also dress according to the native costume, and are only distinguished from the rest of the community by their speech, which is mostly Spanish or German intermixed with a few Hebrew words. The Jews, as already observed, are greatly dependant upon those resources which are collected among their brethren in Europe, without which even their lingering in the land might have ceased long ago. These supplies, collected by influential persons of the Jewish faith, and confided to an accredited Rabbi from the Holy City, come directly to the hands of the Chief Rabbi, and

are distributed in sums so very parsimonious that they hardly afford the recipient subsistence of the crudest and most limited nature. Two thirds of these contributions, by the confession of the Jews themselves, are applied by the Rabbins to other uses than charity—nay, they are secretly taxed with appropriating these funds to themselves.

Every one who may reside long enough in Palestine to become conversant with the subject, must lament, as I have done, the unremitting antagonism and unceasing discord that prevail among the various bodies of Christians especially, which alone raises up a barrier next to insurmountable, to say no more, in the path of conversion. Truth is a paramount claim, and truth demands the clear admission that Christianity is scandalized to the core, and brought into ridicule and contempt by the scenes which daily transpire between the members of different churches, whether of high or low degree. Instead of humility, forbearance, and external demonstrations of respect, so indispensable if only to humanize the feelings of the uneducated, what

do we behold? He who should build any expectation on finding a single spark of genial feeling might look for it as vainly as if he searched among these influences for worth, or purity of mind and lives in general, whatever individual exception there may be—and if we should endeavour to decide which of the two leading churches, Roman or Greek, most conspicuously displays these sad examples of intolerance, we should find it hard to discriminate between the shades which would entitle either to claim pre-eminence.

To the Jew, moreover, the very sight of any thing in the shape of an idol is an abomination, and he cannot but look upon it with feelings of horror. The images and pictures that adorn some churches, are in his sight but so many blasphemous representations; and as regards the dissensions which prevail, it is common to hear the Jews exclaim, "There, you would speak of the Christian grace, of unity and brotherly love, as if such things really existed in your churches. Look at the quarrels which exist between Christians, leading even to the shedding of blood, and that too in places you esteem

to be holy." In this the Jew but echoes the words of the Moslem.

By the Turkish laws, none besides subjects of the Porte can possess landed property. Yet, says the Hakeem "Kuleshe yer dawî min ghere el mout." "There is a cure for everything but death;" so landed property may be securely held by the foreigner in defiance of the law. It is simple enough: a native buys the land in his own name, with the stranger's money; suppose for £1000. Then the native figures as the landlord to his tenant, as the case may be between Jew and Christian in England. To secure the fidelity of the new landlord, however, a bond is taken of him for £1000 lent him to purchase the land with, and, should he ever require this land, he must pay the cost of it by taking up his bond. It can also be bought by a wife, provided she be a native of the country.

On one occasion I witnessed about forty Jews engaged in clearing a field, which had been purchased, or leased, by some society at home, and these Jews were employed to work the land by the English Consul, in order to afford some

relief, however partial, to their exigencies. They appeared very thankful, and willing to work for the trifling wages given them. A more interesting sight, among sights in Palestine, could not have been witnessed, than once more to behold these people working and tilling that land which ratified the covenant between God and man : this was a revival of field labour after the lapse of so many ages, marked by destruction, dispersion, and desolation of every kind. Were these men of the intellectual order, or were it possible for the Jew of these degenerate days to think, as Jews thought and acted when Judah was a nation, what would be their feelings while employed on such a work by the despised followers of Him their forefathers slew ? alas ! these are not capable of feeling any thing, not even their own degradation.

On stated feast days, and Friday, it is customary for the Jews to resort to their wailing place, the only monument standing of their glorious temple. On such occasions they go through the prescribed formula of lamentation ; and who shall gainsay the

feeling it engenders, in many pious breasts who, strangers in the land, may be also strangers to those things which surely detract from the value of any spiritual offering? In performing these duties they rest their books upon the fragments of the crumbling wall, and swinging their bodies to and fro, as they are wont to do in their ordinary devotions, they rehearse the psalms of the sweet psalmist of Israel. As a spectacle it confessedly has a very impressive appearance; and truly it is a pathetic scene to witness these tearful devotions. On these occasions their former greatness and present humiliation are the topics of conversation, which resuscitates visions of the past; and the feelings of the auditors become so moved, or so excited, that shortly nothing can be heard but sobbing and weeping, while thrusting their fingers into the crevices of the wall, and kissing these relics devoutly.

The spectator, indeed, could hardly fail to believe their sincerity on these occasions, transient as the impression may be.

For the privilege of using this place for the above purpose, the Jews have to pay a certain

tax to government. Even so, the privilege is considered in the light of an indulgence to the Jews, from the fact, that these ruins stand beside what is holy in Moslem estimation ; for they form one of the partition walls of the Temple of Omar. As a relic I believe there is no reason to question the identity of what yet remains above the soil of the ancient temple.

The squalid wretchedness of the Jews in general has been spoken of elsewhere ; but it is by visiting their abodes, and their families only, that we can estimate the true amount of misery. It is worthy of remark that, amidst all that can revolt and disgust humanity here, they instruct and feed new generations, with oral traditions, Talmudic myths, and Rabbinical announcements, estimated by this class akin to the prophetic, especially in all that regards the exclusive love which God vouchsafes for a scattered people, affirmed to have been seventeen times conquered, and sixteen times restored. Hence nothing can or does prevent the Jew from turning his face towards Zion, waiting for the restorer with the same hope, the same undying

confidence, and perhaps nothing will till the end of time. As the elect of the earth, so all of earth besides must pass away and be as things forgotten, while the seed of Abraham, and that alone, will supply the vacancy of extinct races in every corner of the habitable globe, continent or island; so thinks the Jew. Condemned by the Cross for those infirmities which themselves deplore, denounced by the Crescent or Islam as perverters of the law of God, and slayers of His prophets; if tears be thy portion, O! Judah, thou canst not dissolve in them too freely, for thy obduracy and blind infatuation. Egyptians, Babylonians, Assyrians, Phillistines, Greeks, Romans, Turks, and how many other nations have set foot upon the neck of a people hardened in their iniquities. O! Israel, say the nations, fallen as thou art, if the term allotted thee to drink of the waters of bitterness has not begotten forebodings of a perpetual doom through the ages which have elapsed since the wrath of Jehovah drove thee from his presence, like an Adam expelled from Eden's bowers, the change by which atonement for thy transgressions might be ren-

dered acceptable to God, has not been effected, neither coveted. It is this which would have done more in bringing to pass the restoration of thy people, by heavenly means. And so far as human agency is concerned, instead of accelerating the hoped for period, it is the same perversity which has necessarily discouraged the nations of the earth from lending even their sympathy to curtail the duration of these sorrows. "Thou sittest alone says the Prophet, and keepest silence, Thou putttest thy mouth to the dust if so be there may be hope, Thou givest thy cheek to him that smiteth thee, Thou art full with reproach." Lam. iii. 28, 29, 30.

CHAPTER IX.

The Reformed Church of Germany in Palestine—Abu Hannah—'Christ's Church'—Deaths in the Community—Distress amongst the Jews—The Sarah Society—A School for Adult Jewesses—The Mission in Jerusalem—Obstacles in its Path—Modes of Gaining Access to the Jews—The Rabbins' Deputies—Arguments used by them—the Signs of the Times—Open Air Preaching—Missionary Policy—The Hospital—The House of Industry—Religious Prejudices—The Re-assemblage of the Jews—Missionary Labours.

THE small Protestant community now assembled upon mount Zion amounts in all, proselytes included, to about one hundred souls.

Our brethren of the Reformed Church of Germany have, in communion with ourselves, the newly erected edifice called Christ's Church, where divine service is performed every Sunday morning in English, according to the English liturgy. On alternate Sundays, afternoon service is conducted by the Rev. Mr. or Pastor Valentin, in German, conformably to the German ritual. It is as unique as it is consoling to think, that during my residence in Palestine, perfect harmony and brotherly feeling prevailed in this regard. Of this community the English residents in Jerusalem are not very numerous, and were I to estimate the number at a score, I should perhaps be overrating it, at any time.

Divine service is performed by the Bishop, the Rev. J. Nicolayson, and the Rev. H. Crawford, who preach on alternate Sundays, besides which, morning prayers are read daily at eight o'clock in Hebrew, for the benefit of our converts, few of whom can be expected to understand the service in English. Monthly meetings are held at the Bishop's house and the Diocesan School, where it is usual for all to attend ; and

on Sunday evenings at the house of the Rev. H. Crawford, for a select few. At nine o'clock on Sunday mornings, also, service is performed in the Diocesan School room, where all the native Christians and converts assemble. The novel interest in this is, that it brings into action the powers of Abu-Hannah, a convert from the Greek Church, or of Michael Sweda, another convert, from the Latin Church, and a lay missionary. These are under the superintendence of Mr. Sandiezki, of the Church Missionary Society. Sermons are also occasionally delivered in Arabic by the Rev. J. Nicolayson, at the Church of the Mission.

Small as this body of Christians is, who worship upon mount Zion, they need more than ordinary vigilance to keep their lights burning, and watch that there be no lack of oil in their lamps; for hemmed in on all sides by the vigilant enemy, in contact so very close, to stumble is to fall, and falling shakes an edifice the cement of whose foundation is still moist. May this light so shine amid the surrounding gloom, that holy and good works alone shall be rendered

conspicuous, and an example for all to follow; zeal founded on faith tempered with discretion, forbearance for the love of Him who resented nothing; toleration in the land of those who tolerate and protect; self respect, and a vigilant surveillance over words and actions—these things should constitute the rule of life, more especially in a country and among a people who are close observers, and so susceptible of impressions, as the Orientals.

Our little church is a conspicuous object to every traveller entering Jerusalem by the Jaffa gate. It is built in the half Gothic style of architecture, and the British Consul's house is attached to its right wing. It exactly faces the tower of Hippicus, and is modelled in the form of a cross. The interior is neatly and simply decorated, having black marble tablets over the communion table, upon which are engraved in gold letters in Hebrew the ten commandments, the Lord's prayer, and the creed. This especially excites the curiosity of the Jews, who invariably on passing by the open door, pause at the threshold to read.

The organ, for it possesses one, is played by the Consul's lady, and occasionally by others, who have volunteered to do so, and the little congregation unite their voices in harmony. The bishop's house is midway between the Jaffa gate and the church.

The last year of my residence in the country was marked by the loss of several members of our society, whose death was sudden and premature. One deplorable case was from self destruction, the result of habits of intemperance, which produced family discord. Such a loss, although it might shock the feelings, could make but a transient impression; for this man, although himself a member of our community, was distinct from his family, inasmuch as they belong to that of Dr. Barclay, an American Baptist Missionary.

The distress more than usually prevalent among the Jews in the year 1854, was owing mainly to the scarcity of rain for the crops, and the consequent unwillingness of the Arabs to bring their corn to market timely. This state of suffering was also augmented by the political disturbances throughout the land; from this resulted

scanty supplies in the market, and corn fetched exorbitant prices. The Jews were thus reduced to such extremities that all but famine did ensue. This compelled them to use the coarsest substitutes mixed up with their bread. I was shown a piece at the Consul's house which was literally *black*; the liveliest compassion could not fail to be awakened at such distress, and forthwith a little local society was resolved upon, and at once established, to be termed the "Sarah Society."

This society has for its object the spiritual as well as temporal welfare of the Jews, depending for support upon voluntary contributions. The members of this society, who are few in number, although influential, and qualified to fulfil the duties of that trust in Jerusalem, undertake to visit the homes of Jewish families, and so far as their resources will admit, to relieve their temporal wants, seizing the opportunity thus afforded to converse upon topics, which concern their spiritual welfare. The languages brought into requisition for such object would be Spanish or German, whereby our missionaries would have twofold assistance by the posses-

sion of a key to doors which the Rabbins could not wrest from their hands.

A not very dissimilar plan is practised by Miss Cooper, who has established a school for adult Jewesses. These, whilst being taught needlework, are also enlightened by conversations, of a spiritual and moral tendency. Their worldly interest is moreover engaged by the trifle they receive as an encouragement to labour. The work is sold for the benefit of the institution itself. The Gospel is also read from translated copies procured in these two languages; so that, whilst occupied in the duties of a calling so novel, the simplest at least of scriptural truths are promulgated, whether imbibed or not. The above lady is assisted in her charge by the Misses Railton, Chubly, and Whitehead. I regret that these things are not already made sufficiently known to my fair countrywomen, among whom many would be found to sympathise in this work of charity.

In conjunction with the missionary work there are the Diocesan Boys' and Girls' Schools, the former in the charge of Mr. Palmer, where the

English, Arabic, and German languages are taught, besides the elements of Arithmetic, Geography, Geometry, and Music. The girls' school is superintended by the Misses Dickson and Webb, but both schools are under the immediate surveillance of the Bishop's lady. There are not, indeed, so many children as could be desired, their number being about forty boys and still fewer girls. The Jews, as may be conceived, are very scrupulous about their children frequenting our schools, and the number of boarders, sixteen to seventeen, cannot be increased, owing in a great measure to the inadequacy of funds for applying to this object.

It should be borne in mind that the mission in Jerusalem is in its early infantine state; as it was founded not very long since it cannot be expected to bear that fruit which has rewarded the labors of other missions, now so long established. Nor are the obstacles calculated to impede its progress of a nature easy to surmount; bigotry and superstition, the outlawry * of the Jews, and the influence of the Rabbins over the relics

* Outlawry; i.e. Excommunication.

of the Jewish people in Jerusalem, are formidable barriers enough. But this is not all, for the difficulty arising from this is increased by the malignant competition and opposition of other sectarians; altogether tending exceedingly to retard that fair progress which otherwise might have been anticipated from the proportion of zeal engaged in the work. Jerusalem, however, is a cradle which has fostered all creeds and systems of religion, in the place where Satan's kingdom is confessedly most invulnerable, and therefore strenuous indeed must be the efforts needful to be employed, and unrelaxing should be the zeal of the soldiers of Christ for its emancipation from the thralldom of sin.

The obstacles which stand in the way of preaching the gospel to the Jews spring from a root deeply imbedded, and of many tendrils of the tender kind. The missionary who devotes himself to this service, in place of the straight path, has generally to wait for the Jew to call upon him, which is not always practicable, although scarcely ever free from annoyance when seen or known to frequent the missionaries houses.

The missionary, indeed, by indirect means may, through some pretext, succeed occasionally in gaining access to the houses of the Jews; but he is subject to great contumely and annoyance in passing through the Jewish quarter, where his character as a missionary is well known; not that he is subject to any personal maltreatment, but he is dodged and watched by a sort of espionage, and every thing that transpires is reported to the ears of the Rabbins. The effect of this is to render the Jews very circumspect and reserved; and no wonder that they should be tenacious about receiving our missionaries into their houses, for it has the effect of compromising these men with their own priests, who would not scruple, on such an occasion, to deprive them of their weekly allowance, to say the least; for the spiritual authority which overbears society among the Jews is based upon the pernicious effects of the power to outlaw, and which the Rabbins can carry to a frightful extent. This too often involves families in trouble or misery, not the least of which is the form and effect of Jewish excommunication; hence the

missionary in calling upon, and seeking their spiritual welfare, not unfrequently entails upon them trouble and affliction. The same argument, however, does not hold as regards the female members of a family, who, as society is constituted, and as education subsists among these people, take little heed themselves of such matters, the male branches feeling indeed less concern about the sex in spiritual affairs.

The ignorance in which they are brought up is considered a sufficient guarantee against any consequences their influence over society might produce. So different are the feelings as well as customs between the Easterns and ourselves, that even from the lips of these females, as if they gloried in the confession, we constantly hear the declaration that all that regards the soul, or their future welfare, concerns them not, it being the business of the other sex, with which they have nothing to do. Nor is this feeling limited to one eastern country; but a corresponding sentiment prevails, more or less, from the eastern coasts of Asia to the western coast of Africa. Hence the souls of the daughters of Israel being in such

keeping, the Jew is little moved by any impression the missionary might seek to make upon those of wife or daughter; if he should not laugh at the bare conception of a spirituality in woman. Who among the fairer half of the creation can peruse this without feelings of indignation—but let these be tempered with compassion, as the contumely reaches a higher scale than themselves, embracing the Creator rather than the creature. Let it teach us to appreciate at its true value the arduous work of our missionaries, and the sacrifice which zeal extorts from them in the labours of their laborious calling.

The only, or perhaps the most effectual, way of gaining access to the Jews, is by frequenting the bazaars, where many have shops, and here the missionary, by purchasing an article or two has a fair opportunity for starting his subject without shocking or without creating any suspicion amongst them. I have often noticed that the Jews are generally willing and ready to enter into conversation touching their religious opinions; yet this not in the presence of a third person for fear of all being recapitulated in the hearing of their Rabbins.

Another way of fair promise as regards free communication, has been adopted by one of our missionaries there, the Rev. H. Crawford. This steward of the Lord has fitted up a small dispensary in the heart of the Jewish quarter, from whence he distributes gratuitously, such medicine as the indigent portion of Jews may require. The drugs are wrapped up in small tracts printed in the Hebrew character upon those doctrinal points which are most objectionable to them, and quoting passages from the Bible which bear upon the great controversy, viz., the Messiahship of Jesus Christ upon earth, which thus get conveyed to the Jews' home. Sometimes, indeed, an opportunity is afforded for entering into conversation, without relaxing from those aids and attentions which the necessities of these poor people require.

Enough has probably been said to convince the reader that the Jew keeps himself warily aloof from the missionary. One or two only are selected by the Rabbins as deputies, on whom they can depend, or who may be deemed competent to argue points of theology without compromising themselves, or the spirit of their

law as delivered to the people through the medium of its rabbinical or oral commentaries —The Talmud.

These deputies may be termed the champions of their cause, and tenaciously do they sustain it. Arguments like the following, I have commonly heard from their lips, when speaking of the calamities which have overtaken the Jewish nation for their rejection of Christ as the Messiah. "How irreconcilable," says the Jew, "it is with any attribute of God, whose mercy you admit, to suppose, even on your own showing, that for the sins of one generation He would visit the posterity in ages so far apart, with unrelaxing rigour ; besides, it was not the Jews, but the Romans who crucified Christ. It is, as you say, admitted by us, that, for our sins, the sins of our generations in having departed from the law of God, He has brought upon us all the afflictions, past or present, the fruit of which is our inheritance till the Messiah come." Viewing the fundamental principle of the Jews, that they are waiting still with the patience of former ages for forgiveness, and the divine operation that

shall reassemble them again together in the land originally their own, we so far concur with them as to believe, from the tenor of the prophecies, that a time will come, by God's decree, which perhaps is not far off, when they will repossess their inheritance; but how, when, or through what advocacy, power, or agency, spiritual or other, the soul of the Jewish people will be enlightened, is beyond human power to say; this we know—that prior to, or coeval with their restoration, they will be brought to accept Christ as their true Messiah.

Thus we behold the Jewish people attributing their calamities to those sins—the sin of a whole nation in forsaking the laws of God, and now seeking pardon and mercy, and to reconcile themselves once more by promises of amendment rather than a faithful observance of the law as established by Moses, with all the moral and ceremonial obligations belonging to it.

Thus penitent and thus imploring, the Jews' comfort is in looking forward to the coming of a deliverer, who will be, they believe, a lineal descendant of the house of David, will re-conquer their

country and city, and re-establish the primitive worship of Jehovah, as in former days, and from whom will descend a succession of kings whose power will be unrivalled, and who shall make spoil of the whole earth as a retaliation, or a recompense for the past.

It is one, and a great obstacle removed, to have the Jews confess that they are deservedly under this displeasure of the Almighty, instead of remaining the stiff-necked generation who said, "we have Abraham for our Father," thereby relying upon the righteousness of one man for the sins of a nation. Who dare affirm that things are not converging towards a new advent in their future history? or who among those reflecting minds, who behold what is transpiring on the earth, can doubt that the signs of the times, in accordance as they seem to be with revealed truth, as regards the children of Adam, are not portentous, indicative of the near approach to fulfilment of the most heart-stirring event expected by the Jew indeed, but not by him alone? The repentance induced by a conviction of error and sin may lead the sons of Abraham to conversion from sin to

God. It is a time to hope for that consummation, so greatly to be desired, when this celestial light shall break in upon the mind of the Israelite, or a time when Jew and Gentile shall confess, with heart and voice, Jesus to be the long promised Messiah of the house of David, He whose mission was to redeem them from their spiritual bondage of sin and death.

Open air preaching cannot be carried on to any great extent in Palestine; it may, perhaps, be done on some occasions and has been, but only to a few auditors. Hebrew is not the language understood, strange as it may seem, that dialect being only intelligible to a few initiated, such as the priests, who are naturally adverse to the acceptance of any of these truths. Another obstacle to public preaching is the government of the country.* The chief authority would only interfere for that motive which, it must be confessed, might instigate any other government to do the same, Christian or not, viz., to enforce a

* Behold the changes while I write!—the flags of Gentile nations float on the turrets of Jerusalem:—The Vicar of the Prophet graces a masked-ball of the Unbelievers.

due respect for the repose of society, and to ensure public tranquillity and the peace of a city. For such display creates disturbance, and consequences sometimes unhappy are sure to attend it, principally through the bigotry and infatuation of the Jews. So that public preaching, meritorious as its intent is in a spiritual sense, can scarcely be approved in a community so heterogeneous ; great discretion in these respects should be the primary consideration in a society so constituted, that such public display must, at least, always be uncertain or precarious.

With respect to missionary efforts, my experience in that country gives me the privilege to suggest, that it would be preferable for the ends desired to make, as before observed, Jerusalem a centre of missionary operations. In this locality the organization necessary for the work might be effectively established, and such local information obtained from time to time as would contribute to successful results, so far at least as to gain respect, and some confidence in that country for our missionaries. Divergent missions, subordinate to it, should of course be established where

and when the path might be opened to receive them ; for the reader must not be left to form a conclusion that the races who inhabit the Holy Land, temporarily and permanently, are all accessible and open to receive these missionaries of a church, which, it may be said, is all but a perfect novelty in the East : he must not, as in military affairs, think that the army is landed and the enemy in front ; or should he adopt such simile he must tutor his mind to an understanding, that this enemy is impregnably entrenched and being fenced round in a way to cover all the resources of the land, and that its inhabitants having no need to risk a battle, prefer to leave the issue to time and the exhaustion of the invaders. There are localities, however, where such trespass upon their laws and prejudices if attempted, might be attended with consequences much more serious than mere rejection. What I would venture to suggest is, that Jerusalem should be made a focus or centre of operations, and its superintendence left to the chief spiritual authority of the place, who alone would be competent to judge temperately, and to direct with an elevated mind to the chief end,

and that this authority should have the power to establish permanent or itinerary missions wherever and whenever there is a call, or an opening for receiving them; the best of our hopes would thus be linked with the most feasible and the most promising means for achieving them.

There are two institutions in Jerusalem for the working out of objects of a kindred benevolence. One is the Hospital where the Jews receive medicines and medical treatment gratuitously. This building contains two wards, one for the use of each sex, the males on the ground floor, and the females on the floor above; the whole can be made to accommodate conveniently about thirty patients, but were the accommodations six times as great it would not exceed the wants of the city. It is under the sole superintendence and direction of Dr. Macgowan, a most worthy and Christian gentleman, whose merit is proved by that able direction which preserves vitality in this poor establishment. He is seconded in the duties of his profession by Mr. Sim, whose settlement in Palestine is also a boon

to society there. As a practice laudable for its spiritual intent, I may here observe, that these gentlemen invariably leave a copy of the Scriptures within reach of each of the patients in hospital, few as the numbers may be, who can or will trouble themselves to read them.

The value of this institution the Jews themselves acknowledge, and are all very eager in cases of sickness to profit by the benefit it affords them. The hospital now contemplated by the influential Sir M. Montefiore, it is reasonable to suppose, will cast all besides into the shade.

The second is the House of Industry, now in charge of Mr. Hefter, for such enquiring Jews who might wish to get initiated into the doctrines of Christianity, and shield themselves at the same time from contumely or the persecution of their brethren. These young men, of whom there are seven, are taught some trade, such as those of carpenter or turner; or they are put out as apprentices principally to tailors and shoe-

makers in the town ; so that on quitting the institution they might not be cast helpless upon the world, but enjoy an opportunity of a qualification that should afford them subsistence and the means to become honest members of society.

From what has been shewn the reader may be prepared to learn that Palestine, a land so venerated by all nations, does not offer the greatest facility to missionary labours of any one creed in particular ; its elements, institutions, and organization of society are opposed to it as much as fanaticism, bigotry, and superstition can be, together constituting a mass of difficulty to contend with, as formidable as can possibly be conceived.

Such are the obstacles which beset our approach even to the unbending spirit of the inhabitants of the Holy Land, who, imbued from early youth with prejudices, and these prejudices aggravated by all they witness of novelties and rivalries in faith or practice among sectarians who would be teachers and guides, perhaps some

allowance should be made for the contumely, the acrimony and other evils which the missionary must be prepared to meet. The object of weakening opponents, whilst strengthening their own party, is the feeling which governs all. National attachments, and associations moreover among the residents, beget prejudices also on their side which nourish evils in general, whose magnitude alone would be considered appalling even by the sanguine and intrepid Soldier of Christ. The Latin believes or teaches, as elsewhere, that there is no salvation except in the path which leads to the Church of Rome. The Greek affirms that all legitimate authority is vested in his patriarch.

The bigotry that attaches itself to the supreme ignorance of the Jew inspires open or disguised hatred to all other mortals, whom he esteems for no single virtue, and deems impure; for thus he is taught by a priesthood claiming and receiving servile adherence to all the demands or injunctions laid upon their flocks, including an implicit reliance upon traditions and commentaries of their own fabric

or interpretation: for the Rabbi is the wielder of this priestly, or more than princely, authority.

By such machinery a system is preserved which engrosses all, while excluding every ray of reflected light, that might otherwise illumine the path of righteousness: a blind faith amidst all that is gross and absurd, or wretchedly pitiable. Should there be room for marvel, therefore, that superstition prevails of such amount that none can exceed it on earth among worshippers of the true God? Yet such is the natural fruit of those Rabbinical distortions of the law whose effect, as observers may behold in Europe, could not fail to undermine Judaism itself, and pave the way to that great schism which prevails among these people on fundamental principles. Few there may be who are fully conversant with a subject of this deep interest. Should a day arrive for the reassemblage of this people by any human or auxiliary means, this schism being the offspring of wide diversions from the law of Moses, and the writings of the prophets, let those few judge if such a controversy can ever be appeased

or reconciled, and the existing fire extinguished by anything else than blood, when freed from laws which constrain them; and blood, too, in more copious libations than when the sword exterminated the tribe of their brother Benjamin!

Fall back as we may on prophecy, tradition, or revelation, allowing all that is religiously due to sacred texts and writings, whose interpretations point to an advent expected or desired by many influential and Christian sects, and barren as the world is of examples where dispersed nations have been reassembled and restored to pristine vigour, and consideration, after the lapse of ages by any mortal throe. True it is, the feeble power of ordinary mortals cannot soar among the contingencies of earth, which might seem to bring to pass the creation of new elements, or matter, or the resuscitation of the old and extinct, —a regenerated kingdom supported by Christian swords and sceptres against the now rightful possessors of an inheritance once so hallowed; supported, indeed, against itself, while the impurities which caused its destruction remain

unchanged, to say the least. Yet, where could the statesman be found who, for any consideration within ken, or within the range of political divination as regards our prospects of a future, would kindle a flame so fierce and so extensive? "To Him who created an universe out of nothing," says the Oriental, "all things are of easy accomplishment; while man is but the agent for working the will divine." Then without a moral conviction among mortals that the restoration of the kingdom of Judea was of heavenly, not earthly, birth, what powers could counterbalance those scimitars which would be drawn in opposition from the Ganges to the Atlantic, and from the Danube to Mozambique, however divided in sentiment Europe might be? But these arguments can reach no further than the threshold of a resuscitation, which we are Jew enough to believe will happen through an open manifestation of creative power at the decreed time.

The inference to be deduced from these things is that the discordant elements of all

sorts which clash together in Palestine, if to the detriment of all, yet to Christianity the most injurious, cannot fail to render the mission at Jerusalem a difficult and a slow undertaking, and the labours of the missionary in that country both onerous and arduous in the extreme.

These spiritual labourers have indeed to toil hard in pulling down fabrics and levelling and sweeping the pathway before they can build anything like a superstructure. In other words, they must, in the first instance, seek to unprejudice the mind, to subdue the proud and rebellious spirit, and to cultivate the understanding as well as the heart, by whose power also the contemplated change can only be effected. All this must be achieved by dint of perseverance in healthy combinations in a place whose very records, traditions and reminiscences act only as so many incentives to the Jew to adhere to a blind and obstinate perseverance in that stubborn ancestral track which has defied the sword as well as the power of persuasion. These difficulties, formidable enough it is seen, beset a path which, without

them, would present obstructions sufficient to shock and appal the most sanguine mind. We can only hope, as faith would inculcate, that the spirit of God is abroad to smoothen asperities, and to help the labourer at his work ; and so prosper the desires of those who may feel inclined to pursue the substance of their mission, with the zeal and discretion requisite to ensure a share of success in the end.

Religion was, as it still is, a name which conveyed that stimulus, whose effect led the wandering step of Israel's sons, to revisit the land of their fathers, after a toilsome sojourn in foreign lands, with the desire to linger out their measured days in devotional tranquillity. Hence it would not be without a severe struggle, that the Jew, in his declining days, could be prevailed over to give up the religious sentiments imbibed in early youth. I repeat my conviction, therefore, that nothing but the spirit of God working conjointly with the efforts of His servants, can surmount impediments of this complexion ; and a large amount of the same spirit is neces-

sary. The prayer of every member concerned, ought to be for a greater and more abundant supply of that divine agency, to encourage them in their work.

CHAPTER X.

The quarter assigned to the Lepers—Queen Helena's Cistern—The Khamseen—Rain in Palestine—The Bishop's Encampment—The Consular Champs Elysées.

WITHIN the Bab Nebi Daoude, or gate of Zion, and not without its portals, as we might suppose from the scriptural account, is the quarter assigned to the lepers, who, as a separate body, are still to be met with in Palestine, living in strict seclusion from the rest of the population, and building for themselves small cabins of clay or mud. This separation is rigidly preserved in all

the relations of life, nor can these afflicted people intermarry otherwise than among themselves.

Being compelled also to subsist upon their own resources, as best they can, the most profitable of their occupations appears to be begging, or, as the act may be softened, by the asking of alms, which is considered no disgrace in eastern countries. These lepers infest the high roads leading to the city, and either singly or in bands carry a wooden bowl for those donations which charity rarely refuses. Besides which they are gleaners of the fields, and collect wood, fruit, &c. from the country people who attend the markets. By the laws, both of Moslems and Jews lepers are considered unclean ; yet this difference exists between the two races, viz., the Jews, view leprosy as a mark of sin, and consequently are not susceptible to the amount of pity by which other people are moved ; whereas the Moslems attaching no such stain to these wretched outcasts are moved but by the ordinary impulse of compassion, the indulgence of which moreover their law teaches to be meritorious or renders obligatory.

On certain occasions the lepers are permitted to make a tour through the country and collect gleanings, not only after the harvest of grain, but also of the fruits of the earth in general: they may be seen to return with files of camels laden with all these productions of the soil as their share of its bounty. In faith, these people are nearly all Moslems, and although separated also from the performance of the rituals of religion in the mosques frequented by their brethren, yet it cannot be laid to the charge of the Moslems that they are forgetful of the wants of a class of beings whom the law, yea, the law of God, has doomed to separation from the clean or healthful, although such law prevails not in Christendom. Of these, however, be it observed, that many are possessed of the good things of this life, and some are reputed even to be very wealthy.*

* The lepers of Palestine, are, it must be admitted, a harmless race, who really merit the compassion they receive; not so, however, as we know to be the case with regard to lepers in some other Moslem countries. Fez, Morocco, and Suse perhaps above all, for in these countries the lepers are considered dangerous characters, from a belief prevailing among them, that by eating the heart of a clean person they become clean themselves; and this credence

In a country where water is a treasure, sometimes indeed exceeding the value of gold itself, especially in places where it cannot be obtained, the piety of Orientalism is very commonly directed towards the object of supplying the element from the gatherings of valleys and slopes of mountains; choice is made of these hollows for constructing cisterns or reservoirs beneath the soil; and herein is obtained the superabundance of rain, which falls periodically in these latitudes. Whether such was the origin, or not, of a reservoir of this kind which exists in Jerusalem, not far from the Holy Sepulchre, I presume not to determine; for it may be a natural spring. But being one, or the other, or partaking of both properties, its services are of a corresponding value to the inhabitants. The locality itself would seem to indicate that this supply is at least indebted to artificial contributions from the surface, whatever the earth may yield. Inexhaustible, and standing amidst that amphitheatre of hills

has been known to lead them to the commission of murder for the object described, when children or unwary travellers happen to fall in their way.

whereon Jerusalem is built, it collects the drainage of rain which falls within the city. Should we adopt the traditionary account of the natives we must believe that this fountain or reservoir was an act of the piety of Queen Helena, the mother of Constantine, to whom is attributed the erection of the cistern which contains the water. During the crowded period of the pilgrimage, this cistern alone is sufficient to supply the wants of the Holy Sepulchre, together with those of the convents. Buried beneath the surface, the capacity of the interior of this reservoir is not precisely known; but, judging from its yield, no doubt it must be very capacious. Its doorway, by which access is had to the water, is alone visible, as you approach it, through a stable close to the Abyssinian convent. This passage leads by several flights of stone steps down to the water.

From the exclusion of the light, the eye can trace nothing beyond this element, except in the immediate vicinity of the entrance, where the sides exhibit a solid mass of stone plastered

over with lime. The depth of the water varies according to the season of the year, when there may accumulate a greater or lesser supply.

Whilst speaking of the fluctuating seasons, which are alternately dry, or moist, according to the power of the sun, and the action of those winds which collect the clouds in these latitudes during the season for rain, I am led further to remark that, besides the ordinary dry easterly winds, when the earth becomes parched and vegetation scarce, or withered, the remarkable wind prevails which blows with more or less strength from the south, ranging a point or two east or west. This is the sirocco weather of Palestine or Italy, for this wind sweeps over the land from the glowing surfaces of Arabia and Egypt; in which latter country it is known by the name of the khamseen, or fifty-day wind, from its great virtue withal in ripening the date. It prevails chiefly at intervals towards the close of summer, which is beneficial to the olive.

The sirocco of Italy, like this wind, blows from the same quarter, and is identical with

the simoon, shoome, or kebbli, of the Africans, although in Judea the excessive heat of it, as described by many travellers in countries south and westward of Palestine, is greatly modified.

The name khamseen, as applied to this wind, does not signify more than the liability of that wind to blow at any time by day, or night, during the season. Indeed when this does take place it rarely happens that it lasts long at a time; during these fifty days three days may be considered more than an average period of its duration; although sometimes it does exceed this period, yet occasionally it will blow but a few hours, relaxing into a stifling calm. On the plains the sun may be observed at such times as it usually appears in Europe, when it is obscured by a murky fog, and generally of a blood red, occasioned by the floating sand in the atmosphere. But from the elevation of the land whereon the city stands, this appearance of the heavens is scarcely perceptible; the surrounding hills intercepting the sands from the Desert, which do not seem to attain this elevation. From the same cause it arises that the heat of the sirocco, although

very great on the mountains also, is bearable without inconvenience.

But Palestine rejoices also in winds of great benignity, which disperse the vapours that are temporarily stagnant on the low-lands, and in the valleys: among these, that remarkably salubrious wind blows from the north and north-west, over the Lebanon, which is the resuscitating spring of vegetable life. This may be called the constant wind, blowing, as it does, from about noon to sunset, when it is succeeded by a calm that lasts until the same hour on the following day. During this interval the heat is felt more or less oppressive by the Europeans, especially in the latter months of summer.

The constancy of these winds, as it has been observed, is further deserving of remark, for they seem never to deviate or vary the period of their setting in throughout the year. These gladden the hearts of the inhabitants, for, as also mentioned, they invigorate all creation, dispersing at the same time the torpid vapours which float as a stagnant atmosphere, and dispel languor from every breast.

Towards the close of summer it is usual to behold the clouds gradually condensing without breaking, whereby they reduce the amount of sunshine. So stationary they seem in the west, that it is scarcely an illusion to regard them as a portion of the waters of the Mediterranean, collected by the sun to pour on the plains of Palestine when the collection is complete. When they have fallen in copious showers, the inhabitants commence ploughing their lands. These rains are more or less abundant, softening and preparing the soil for the plough, filling the cisterns of the towns, and sometimes the waddies or vallies, which waddies, from the elevation of these lands are insignificant, but sometimes become formidable torrents while sweeping the plains in their course to the sea. Great rejoicings, and with reason, prevail on such occasions, for, if water is gold, as the Arabs figuratively say, it is life also, the life of vegetation, and therefore of all matter.

It is the custom among the members of the Protestant community, during the summer months when the heat in the town is very oppressive, and often unhealthy, to encamp

without the walls, in tents, at some select spot which has a reputation for salubrity and fresh air.

The Bishop's encampment, as it is termed there, is situated to the west of the town near the village of Lifta ; a very romantic spot shaded by umbrageous trees, and interspersed with the shumac. The distance is about half an hour's ride. In this spot the children can enjoy free exercise of their limbs, and inhale the pure mountain breeze, instead of being cooped up within the glowing buildings of the town.

The British Consul's ground, and encampment within that enclosure, is situated to the south of Jerusalem upon the Talabiyeh hill (the foxes or beggar's hill), and just behind a spacious sloping ground, bought and planted with mulberry trees for the rearing of the silk worm, by a Greek priest, named Nicoforis, from whence it has derived its present name, Nicoforiyeh. Upon the Consul's ground is erected a small summer house, whilst the adjacent neighbourhood is interspersed with tents belonging to various occupants, sheltered by rock and trees. This gives life and interest to a landscape whose *tout*

ensemble forms a happy and romantic group, of the primitive or patriarchal character.

At the kind invitation of the Consul, to whom we must concede the honor of sheich, in particular when so encamped, and dispensing his wonted hospitality, I took up my abode with the family, and pitched my tent in this delightful retreat, where I passed many a joyous hour among friends whose memory can never fade from my recollection.

The distance of this consular *Champs Elysées* of the Holy City is not very great, but the road being circuitous, and winding round the valley of Hinnom, that distance exceeds perhaps a mile, by this pathway. This, however, is no hindrance to a free intercourse with the city of Jerusalem. At present the ground is rather bare of trees, but many have been planted since it has fallen into the hands of our worthy representative there, Mr. Finn.

CHAPTER XI.

The Pool of Siloam—The Pool of Bethesda—The Pool constructed by King Hezekiah—The Upper and Lower Pools of Gihon—The Pools of Solomon—The Happy Valley—Sterility of the Country around Jerusalem—The Taamari—A Subterranean Aqueduct—Sacred Ruins—The Moslems in respect to Religious Institutions.

I INTIMATED in another place that Palestine must have had ample reservoirs of water in early times, and could not have been entirely dependent, without reservation of some sort, upon the fall only of vernal and autumnal rains. I would further observe that its present sterility,

for sterile its general feature must be pronounced, results in a great measure from the withholding of those rains which might fall still more copiously than they do. Springs are to be found in the country ; but these are mostly insignificant, and their yield of water at the present day quite inadequate to counteract the scorching effect of a Palestine sun. Such then is Siloam, (Silwan) the scene of the miraculous cure of the blind man, John ix. 7. This pool, situated on the eastern slope of mount Zion, is about ten by twenty feet in length. The waters of this pool lie buried in the bosom of this hollow, whose margin appears to have risen by the encroachment or successive accumulation of the loose soil of Zion around it. A descent is obtained to the water by a dozen or more irregular steps in a half state of dilapidation. This water is slightly brackish, or more properly of an earthy mineral taste ; yet it is used in common, and considered a very wholesome beverage. The water is supplied from a wide gap or fissure in the bed of the pool itself, said to communicate, as very probably it does, with the Virgin's fount,

forming a continued course, and connecting this pool beneath the surface with the before mentioned spring, or well of Joab, "Beer Job." In fact the sympathy between both springs is clear, from the regular fluctuation of their respective levels by ebb and flow, successively. Siloam is very seldom without water—I have never known it to be entirely dry; yet the water is rarely more than three feet deep, owing to its having an outlet whereby the element can never accumulate in a great body. The embankment, which is quite precipitous, rises about twelve feet above the margin of the water. This may originate from the causes already discussed, viz., the increase of the soil of mount Zion around it.

These waters are in no great requisition, being rarely used by the inhabitants, who prefer the element drawn in preference from the well below. A practice prevails, which is contagious, among all classes, of bathing their eyes at this fountain stream, not indeed expecting any great benefit from the act, but as a custom or matter of course. It is likely enough that they are un-

acquainted with the scriptural account ; but be this as it may, many assuredly continue the practice only because it is what they have seen others do.

The valley of Jehoshaphat is the only valley immediately adjoining to the walls of Jerusalem wherein natural springs are found : these sources for supplying water are of course unfailing, although other tanks, and pools also, are liable to exhaustion.

The pool of Bethesda has long since ceased to afford any supply, although the traces are satisfactory as regards its position ; there is actually nothing left to indicate even the site of it, except a cavity of some depth, which is now partially filled up with rubbish, and seems to be reconcilable enough without the text. This cavity is situated just without the northern wall of the enclosure of the Temple of Omar, near to St. Stephen's gate, and the site of the ancient Tower of Antonia ; for the hollowed basement of which it is often mistaken. The Scripture account gives to this pool a proximity to the sheep or market gate, John v. 2. ; the same gate

near which stood the tower of Hananeal, Nehemiah iii. 1. xii. 39. and where afterwards stood Antonia, on the site of the northern cloister of the original temple, close to which the pool of Bethesda must always have stood, this being the only place to which a position can be rationally assigned. The average length of the pool is scarcely more than twenty yards, and its breadth a little less ; for its form is not perfectly quadrangular. The depth of this basin is remarkable, for I think I do not overrate it at forty feet.

The second, and in fact the only pool within the walls which contains any water, is the one whose construction is attributed to King Hezekiah, 2 Chron. xxxii. 30, Isaiah xxii. 9, 11. This pool is situated close to the Jaffa gate and the tower of Hippicus. In form and extent it merits greater consideration than the pool before mentioned. It is surrounded on all sides by dwellings, to which admission must be obtained in order to get a sight of it from the windows of those houses which overlook it. This pool answers very faithfully to the scriptural account of it, so that its identity cannot be

questioned. Formerly, as now, it was supplied by the tribute it still continues to receive from the upper part of Gihon without the walls.

These waters, prior to their being received into the city, collect copiously in the bed of the pool of Gihon, and from thence are let off by a sluice which conducts them to the pool of Hezekiah. But owing to their being collected by the drainage of the land near the Moslem cemetery, adjoining which the upper part of Gihon is situated, they are esteemed polluted, and not considered proper to drink. They are used, nevertheless, in the hummams or baths, where they are in constant requisition. This pool is often dry in the summer months.

The upper and lower pools of Gihon, for there are two, the former now known as Birket el Mamillah, and the latter as Birket es Sultan, are both situated in the ravine, or deep indent of the land known as the valley of Hinnom.

The first mentioned of these pools stands in

what is also known as the valley of Gihon, from which it derived its former name. Properly speaking, however, it is not in the valley, but in the more open part of the plain, at its western extremity. Its form is also nearly quadrangular, well built, plastered and paved inside, as is discernible on removing the earth, stones, and rubbish, which have been thrown, or washed down by the waters from the neighbouring country. These deposits are left from year to year, and it might be added, from age to age, without the local government adopting any means to cleanse and free the place from those foul accumulations. This pool, like that of Siftam, has no protection for the unwary stranger, or native, who, not knowing its exact position in the gloom of night, is liable to walk into it, and be hurled headlong into its depths below, about twenty-five feet. The waters of Gihon are drawn off by a sluice, as above stated, which supplies the sister pool within the city. When the rains are very heavy, and the amount of water in consequence very great, it has been known, after having exhausted a certain

portion of the surplus, by the vent afforded through its connexion with the other pool, to overflow its margin. In its stagnant state it generates vapours, which cannot but have a tendency to corrupt the air; besides breeding as it does, innumerable mosquitoes. This water is also deemed impure as a beverage; and the only use made of it is by the bather.

The lower pool of Gihon, or Birket es Sultan, as called by the natives, is situated further down the valley, and immediately under the south western walls of the city. This pool, in the very bed of the valley itself, and to which no artificial means have been added, is adapted to confine the water; it is however dammed in by a wall at one end. Its depth is also the greatest where it has been closed up in order to prevent these waters from sweeping down the valley. Artificial boundaries are, indeed, needless in this instance, nature having provided imperishable ones of rock. There is, however, rarely to be seen in it any water, except during the equinoxes, or when any extraordinary

heavy fall of rain ensues. During the harvest months, the bed of this pool is used as a threshing floor, or rather treading, in a country where cattle are employed in separating the grain from the stalk. The wall before mentioned as used to dam in the water in a particular place, served as a bridge towards this valley. Upon it there is a small Saracenic fountain, now inactive, and containing no supply of water. Indeed it may be considered but a ruin, so much has it been neglected. Yet it must once have been supplied from the aqueduct, which in former days brought water to the city. There are, besides, many such fountains found within Jerusalem, evidently partaking of the Saracenic order, blended with other works of the Abbasside Khalifs chiefly; but all are dilapidated, and merit but the name of ruins.

We come next in our description to the celebrated pools of Solomon. Pool being the scriptural name we still adhere to it, although reservoir would better express these works of art which are manifestly of the age of Solomon. The place, notwithstanding lapse

of time, corresponds with the site of those gardens which, as we read, were the pleasure grounds of the great King. Besides the pools, the spot is remarkable for two rivulets of pure water. The following are the words of Josephus:—"There was a certain place about fifty furlongs distant from Jerusalem which is called Etham, very pleasant it is in fine gardens, and abounding in rivulets of water—thither did Solomon use to go in the morning." Book. viii. c. vii. 4. The scripture account would seem to be that in Eccle. ii. 4, 5, 6, "I made me gardens and orchards, and I planted trees in them of all kinds of fruits. I made me pools of water to water therewith the wood that bringeth forth trees."

Now how changed is the aspect; the wilderness has usurped the place of gardens, fountains, and groves; and except that the soil is still capable of being made productive, the surface, for want of cultivation, merits no distinction from the desert. The distance which Josephus assigns to the place is equivalent to about six miles, which is nearly the distance of these pools from Jerusalem,

the village of Bethlehem being equi-distant from both. Here there is no doubt this famous resorting place of that monarch once stood. In the valley which formed the gardens two springs of very excellent water still remain. The nearest of the two to the pools has often been erroneously supposed to be connected with them and to afford them supplies. This spring is not visible unless by descending to the bottom of a cavity, from whence the water oozes ; its supply is constant, independently of the pool, and serves to the present day to feed the aqueduct, which from dilapidation has become next to useless. The other spring issues out of the side of a hill further up the valley, near the modern village of Artâs. This fountain gushes out of a sort of cavern, into which it is barely possible to enter. Led by curiosity, I penetrated the gap in the hope of discerning its source ; the passage which is vaulted in some places is very narrow, and low in others ; so that it was only possible to advance beyond the obstruction by creeping on hands and knees, and my labour was in vain.

These waters are particularly cool and limpid.

They flow briskly the whole length of the valley in the direction of Bethlehem. It is on account of the spring that this part of the valley has been rented and converted into a very productive plot of ground, through the indefatigable exertions of Mr. Meshullom, one of our converts.

This valley, technically called by the Europeans the "Happy valley," to the natives is known by the name of Artâs. It furnishes, besides the natural production of the soil, also a fair supply of such culinary vegetables as are in requisition for the table of Europeans. It is seen by this yield, that whenever proper means may be employed and seconded by an adequate irrigation, the richness of this soil would ensure a plentiful return for the labour bestowed on it; and this remark is not meant to be limited to this neighbourhood, but throughout the whole length and breadth of such parts of Palestine as are cultivatable. It cannot, however, be applied to all the soil, a great portion of which is either rocky or ungrateful.

The pools, three in number, are in consecutive

order, down the valley, and all but join each other. They are the largest of the kind in Palestine, are built in with strong masonry, and firmly cemented and plastered within—all are in a very good state of preservation considering their antiquity. Conceiving, as I do, that the natives are not wrong in ascribing this work to the age of Solomon, I think it worth remarking that, as this tradition is esteemed so valid, so also many other traditions should claim a corresponding share of faith; nor are there any great exceptions to this rule, although a few instances occur where things of minor consideration seem not to be strictly in accordance with the writings of such authors as we place reliance on, and who have treated on those subjects.

These reservoirs are nearly all of the same dimensions, raised a few feet above each other, so as to allow them to fill successively and flow into each other. These waters being enclosed, as I have described, by a double embankment of stout masonry, access to the bottom is reached by two flights of steps. During my sojourn in Palestine the first of the pools was never ex-

hausted ; the other two, however, receiving their contributions but from the overflowing of the former, rarely contain much water, unless it should happen that the fall of rain is unusually great. This supply in the wet season, which varies in quantity, is yet abundantly sufficient to replenish the first of these pools, or reservoirs ; for it is a gathering of all the waters that fall upon the neighbouring hills and plains above the level of its margin.

All the moisture I am describing does not, because not profited by, suffice to correct the effect of the summer heats on favored lands, nor the sterility of the surrounding country, which is exceedingly barren ; and the soil, although not absolutely scanty, except in some localities, is dispersed amidst rocky surfaces, principally of lime stone.

The chain of hills, which being ramifications from the hills of Judah, inclines in an easterly direction, partake also of the same characteristics, and the eye becomes wearied in searching for the few productions of nature protruded between the fissures, which, as it were, violate the

eternal sterility to which these hills seem doomed. There are, indeed, glens or ravines between the hills where the soil has accumulated by being washed down their slopes, and although not very numerous, these are, on the contrary, rich, and might be made capable of growing corn and fruit trees to a much greater extent than at present.

The valley formed by these hills and adjoining districts is much frequented by nomadic tribes of Arabs, who bring their cattle to graze from the neighbouring country beyond the Jordan, or from the side of Arabia. Pasture, indeed, is often abundant in these places. It is, moreover, resorted to by marauding bands of Arabs to gather in their season the fruit of others' toil, or anything else they may light on.

Near the head of the latter spring, of which mention has been made, and on the brow of the mountain, there still exist relics which denote the site where a town must have formerly stood, the name of which I was unable to ascertain from the villagers, who have converted these ruins by a little ingenuity into habitations for themselves,

not indeed of the most commodious kind, for they resemble more the burrows formed by beasts of the field, than the abodes of human beings.

The inhabitants, who are Moslems, amount to no more than from ten to fifteen in number, and these are the remnant of some annihilated tribe, according to their own version. They unite their endeavors for mutual aid and protection with Mr. Meshullom in the defence of the place, and the cultivation of the soil.

This neighbourhood is frequented also by a race of people in particular, who bear the name of It-Taamari, and, although now a migratory and pastoral people, are represented as once having been of agricultural habits; and whether from predilection, or proximity to the Bedouin tribes, to have abandoned their villages and adopted the habits and mode of living they witnessed among these neighbours. Conjecture is all we can employ while seeking to trace affinity between this tribe the Taamari and the Amorites of Scripture, the children of Lot, by his own daughter,

whose posterity, in the lapse of time became a powerful nation. Deut. iii. 9. The *It' Amor*, * *Amori*, or "*Amorites*," or children of Amon, expelled by the *Beni Israel* or *It'Israel*, as in the language of the Canaanites, it is likely they were called, conquered Libya, and proceeding westward settled as the Arabs did in aftertimes in countries nearer to the Atlantic, where they became known by the name of *Amori* or *Amorites*, a name doubtless transformed by the Romans to *Mauri*, and so has descended to our own time under the appellation of *Moor*, *Moro*, *Mauri*, &c., according to the different idioms of Europe.

The *Taamari* of Palestine, may, it is conjectured, be a remnant of these once mighty people, and their name, if analysed, might be construed sons of Amor—the meaning of *Ta*, as a common Arabic prefix, being sons. This tribe dwell mostly beyond the Jordan, north-

TE or AITI is the Phœnician or Canaanitish word for children, like the BENI of the Arabs. Contrary to our own language among others, in the Arabic and other Oriental tongues, this addition precedes instead of terminating the name.

ward and eastward of the Dead Sea, and only traverse their boundary in quest of pasturage for their flocks.

It was from the neighbourhood of the valley of Artâs which I am describing, that the aqueduct conveyed the water for the use of the Levites who ministered in the temple at Jerusalem. It is to be doubted, however, whether this aqueduct is in reality connected any way with either of the three pools; I am inclined to think it does not receive its supply from them, but from the mentioned spring close by, and near that ancient Saracenic fortress which seems to have been constructed for the service of a garrison in the early age of Islam. The aqueduct on quitting the fountain head follows the course of the valley, through the midst of that space which once must have been occupied by the gardens of King Solomon. It is a subterranean aqueduct made of earthenware pipes, laid in the ground. Its course and windings are not always perceptible; yet it may be traced a considerable way down the valley, but then is lost sight of for a time; it reappears, however, on the side of

Bethlehem, and then again disappears, and is seen no more till we near Jerusalem. For a short distance it runs along the top of the hill, skirting the southern bank of the valley of Hinnom, and then, by a gradual descent, enters that part of the valley which approaches the lower pool of Gihon, from whence its course is over the wall and bridge of that pool, then turning easterly it disappears once more, but again becomes visible under the eastern wall of the city, where it leaves a spectator in doubt how it can effect that ascent from the valley in so abrupt a manner; it is conclusive, however, that the spring head must be of a considerably greater elevation for the water to rise to the level it does. Broken as the aqueduct is in so many places, its services are of very little use, nor does it convey anything like an adequate supply for the consumption even of the mosque of Omar, to say nothing of the rest of the city.

It is a prominent and by many would be considered a lamentable feature throughout the Holy Land in general, and Jerusalem in particular, that buildings, and ancient useful contri-

vances such as still denote the magnificence of a glorious age in Palestine, should be seen, as they have been so long, mouldering away to decay, without one effort being made for their preservation. To some this may seem the more surprising, because the inheritors of that soil, esteeming as they do the relics which still survive, and which they venerate, nevertheless leave all these objects of sacred memento to remain as it is presumable they have done, for ages past, and will for ages to come, without the slightest effort at repair. There is no inclination felt by the present occupants of Palestine to resuscitate the past, through the reparation of objects fallen into a decaying state, or they might have been preserved long since, even in their pristine beauty and solidity. It would seem that the Moslems, after the surrender of the city to their arms, had contented themselves with a solitary work, magnificent of its kind, which they may have considered the only thing obligatory on their part, viz., the substitution of the temple called by the name of Omar from its founder, for that which had been destroyed by the Romans : all other

objects within and without the walls being by this irresistible race of conquerors, esteemed at least as secondary. As true believers, El Moumenin, for so they style themselves, the Moslems, whether Arabs or their proselytes, it should be remembered, claim that their law is the true and uncorrupted law taught by God to Adam, Noah, Moses, Christ, and all the prophets ; hence, too, they affirm that to the Arabians the task, by holy inspiration, was assigned of bringing men back to the true worship of Him who created all things.

By this law in its revived purity, copied from the eternal tablets, to reconstruct God's Temple in Jerusalem, which the Arabs claim to have done at the instigation of Omar, was a first duty ; all other restorations were of no importance, if not a profanation, to effect. To gainsay the latter part of the sentence might cause some hesitation among Christians also, reforming or embellishing as the age may be considered ; for objects become venerable for their antiquity alone, however ruinous or dilapidated. It cannot be disputed that these worshippers in the temple they have constructed,

are as staunch in their faith as in the devotion they pay at shrines and other sacred edifices. The chief difference is, that the formula of their mode of worship is of the simplest kind, unassociated with tangible matter or objects intended to strike the mind by a revivification of things long eclipsed by time. The Moslems in such particulars as regard religious institutions are a people distinct from all mankind: like the Jew himself, but without that unsocial feeling which the latter imbibes chiefly through the Oral Law, and which is confirmed by the wrongs he has suffered from other nations. If it can be conceived indeed, that those thorns were planted in the sides of his people by the iniquity of man rather than the decree of God to punish a race warned of their disobedience, their claim to universal sympathy would be irresistible.

He was no partizan of either of these people, Jew or Moslem, who in commenting upon the distinction between their respective educations and feelings, affirmed that the latter, loving mankind fraternally, and believing he had a good

thing in the Koran, wished in obedience to his law, to make his unbelieving brother a participator in that good; however, through that zeal, he might err in the way of doing so. On the other hand the Jew, imbibing, through a narrowed view, a law preached from the text, hates his fellow man with a more direful hatred than in other ages; and believing still in the good thing which has escaped his possession, and still claiming it exclusively as his own, anathematizes with scornful reproach all who should claim to share it, and would, but for lack of power, exterminate them with the sword.

The degree of supineness and indifference which is so conspicuous among the Orientals, can be no other way explained in matters of antiquity, sacred or other, than by describing that the feeling which prevails among these people, so far from being inclined to the investigation of things hallowed by associations, approaches nearer to an abhorrence at the sight of any collection of objects of a reputed sanctity. Their indifference to the improvement of the land may proceed, as I have no doubt it

does, from scruples which ought to be traced to a religious origin. In a country where all is more or less sacred in their estimation, any disturbance of the ground is viewed by them in the light of a sacrilegious infringement upon the sanctity of the soil. Hence it may be inferred that, not without reason, the local government feels some scruples, and opposes some difficulties in the way of investigations, should they have a tendency to disturb that class of monuments to which religious feelings are attached.

But as regards the waters, whether pool, cistern, or running stream, and I might include the supply of rain, the apathy which is equally manifest in this regard, seems less reconcileable to any plausible reason that could be adduced for neglecting the immense advantage that would be derived by storing up the element. This might be done by a little labour and expense; the surplus of the falls of rain occurring in winter, instead of being allowed to run to waste, as in the case of the superabundance which causes the overflowing of the Beer-Job, in the valley of Jehoshaphat, might be collected in a reservoir,

in the valley, and this would serve to irrigate a great extent of that soil which now lies uncultivated and parched by the continual drought of summer.

CHAPTER XII.

Bethlehem—Its Monastery—Scenery in the Neighbourhood—The Church of the Nativity—The Manger—Costume of the Inhabitants of Bethlehem—Gibel Frange—The Fortress of Herodium—The Road to Herodium.

BETHLEHEM is an unwallèd village, situated on an elevated ground, about five or six miles distant from Jerusalem. Its northern approaches exhibit a very imposing aspect, and the exterior of the buildings in general corresponds with the pleasing character of a landscape, whose scenery is not devoid of richness. But this is the most that can be said; the illusion is at an end

on entering the place, for no great panegyric can be pronounced on the order or cleanliness of its interior. Bethlehem, indeed, is superior to the rest of the villages of Palestine; yet doubtless, as seen for the first time by the European traveller, no impression could be left on his mind favourable to the races of the present age.

The village covers the ridge and southern slope of a hill, with a deep and extensive valley beneath. The monastery, which is indeed the only public edifice deserving of any note, is erected over the supposed cave of the Nativity.

In the erection of the present convent at Bethlehem, it is manifest that strength was a chief consideration with the architect, thereby to enable the monks to substitute carnal for spiritual weapons, and man the walls as occasion might require, in resisting the marauding tribes of the Desert. This style of building is also common to the edifices erected in those ages throughout Palestine. Thus, with its high walls and battlements, it has more the appearance of a fortress guarding the approaches to the village on its eastern and north-eastern quarters. From

the terrace of the convent a very fine view is obtained of the surrounding country. Such is that of the Dead Sea, with the confluence of the Jordan, and the dreary mountains of Moab on the south-east of Jerusalem, with the mount of Olives on the north west, and the deep valley at the foot of the village skirting it on the east, and winding southward, leading to the supposed site of the gardens of Solomon. The *coup d'œil* on the north west takes in a view for many miles in the direction of the village of Beitdjala, the surface of the soil in this direction being clothed for the most part with a luxuriant growth of Olive trees. In magnificence it can scarcely be conceived that any part of the globe can exceed the effect produced by a panorama of this order, associated as it is with soul stirring emotions, the most absorbing and the most interesting to mankind.

The spot that tradition assigns as the scene of that angelic vision which announced the birth of Christ to the shepherds, stands on the left of the road leading to Jerusalem, and at the top of the valley ; but opinions are irreconcilable with

each other on the subject; so much so that different other sites have been ascribed to the locality by the various sects of Christians.

Here, as elsewhere, it is to be lamented that the puerilities of the priesthood already spoken of, too often grievously wound by paradoxical controversies, incontrovertible truths, the fundamental principles of the pure Christian doctrine; thereby checking the ardour of believers in the Gospel, generally exciting mirth or ridicule in the unbelievers of the land, and disturbing the harmony or brotherhood that should link society together in this really interesting village.

The monastery stands upon a rock facing the north. The birth place of Jesus Christ is inseparable from the tradition of an original building erected over the spot, and ascribed to the piety of the Empress Helena, by historians who record the foundation of that edifice. The precise spot that gave birth to the Redeemer of the world, if questionable, is only so among sectarians who attach importance to these controversies, among whom there are those who stoutly maintain that this glory belongs to a grotto, cut and

fashioned out of the solid rock; whereas the Gospel narrative does not convey any sort of notion, that he was born in a cave of this description. The contrary is of Scripture notoriety; and the passage in the Gospel of St. Luke ii. 7, would rather lead us to suppose that the inn being too full of people, who flocked thither at the taxation made by Cyrenius, therefore, and not from sheer poverty, Joseph and Mary were constrained to take up their abode in one of the places allotted to animals. Even at the present day every inn or khan is furnished with a place appropriated to the "dawabe" or beasts of burden, nor is it thought unseemly, neither is it uncommon, for the traveller to make his temporary sojourn in parts of these khans, however homely, where they can kindle fire, prepare food, and have a watchful eye over their cattle.

History affirms that the church of the Nativity built by the Empress Helena, was destroyed by the Moslems about the year 1263 of Christianity. The celebrated Chateaubriand, who also visited Palestine, assigns to the monastery

a very ancient date, although I believe subsequent to the time of the Empress who founded and endowed the original edifice. That there is room for a doubt about the identity of the two buildings, it is freely admitted; history as well as the traditions current in the East, tend to corroborate, that like the church of the Holy Sepulchre, so this edifice experienced wholly or partially a similar doom from the early persecutions of its enemies. This doom and the destruction entailed, should be attributed to the conquest of the Tartars rather than to the earlier occupation of the place by the believers in the Koran. Defaced or destroyed, as the case may have been, it would seem to have remained in a state of dilapidation for some ages before it was restored, as we now behold. The probability is that this resuscitation of the building took place during the time that Palestine was in the hands of the Crusaders. The event is beyond question; indeed if it be a restoration of the old building, it covers beneath its bulk the actual spot of the nativity, for to suppose that the site of the ruins was never precisely

known to the architect of the structure, would be next to an absurdity.

The Church of the Nativity, whose pre-eminence should claim for it perfect unity and indivisibility, as the admitted fountain head of all the Christian world, like unto and in connection with the church of the Holy Sepulchre, is also subdivided between the Greeks, Latins, and Armenians, each community having a separate part of the edifice for devotional purposes.

The church is built in the form of a cross, the nave belonging to the Armenians is supported by forty-eight corinthian columns of granite, each between two and three feet in thickness, and about seventeen in height. The other portions forming the arms of the cross, have been temporarily walled off, thereby destroying the uniformity of the edifice. The top of that section which forms the head of the cross contains a chapel dedicated to the "wise men" or "Magi of the East." At the threshold of this place is a sculptured marble star, which is said and believed to correspond exactly with that point of the heavens where the meteor, as we may sup-

pose it, became stationary or vertical over the birth place of Jesus Christ. From the church of the wise men, a long intricate passage descends to the crypt below, where the blessed virgin is said to have been delivered. The walls of the chamber are lined and the flooring paved with marble, and provided on each side with oratories. The precise spot assigned to the birth also is marked by an aureole or glory on the floor, which is composed of a similar quality of marble and another substance resembling jasper. A circlet of silver contains the words "Hic de virgine Maria Jesus Christus natus est;" and this it is which symbolically represents the effulgence of that glorious star or meteor, the beacon that guided the first of believers to a spiritual light of greater significance to the soul: the star of Bethlehem, the star that denoted to the wise men an advent of such magnitude. Over the inscription is a marble altar separated by a few feet only from the manger which stands in a low recess cut in the rock, the descent to which is by a couple of steps. It consists of a single block of marble hollowed into the shape of a

manger, and raised but a little above the ground with the altar dedicated to the wise men before it.

The chapel is illuminated by a variety of antique lamps, some of massive silver, being presents sent by the different princes of Christendom in early times, and adorned with paintings by Italian and Spanish masters principally.

The manger is lined with blue satin embroidered with gold and silver, and incense is continually being burnt before the supposed cradle of the Messiah

If we can really conceive this to be the actual spot of the nativity, then nothing could be better calculated to impress the mind with devotional feelings, than this subterranean grotto, associated as the reflections of those who visit it must be with the sacred events so minutely recorded. Both the seclusion of the place and the richness of the scene contribute to warm the spirit and to excite feelings whose thrilling character it would be superfluous to dilate upon.

Bethlehem, as already observed, is one of the larger class of villages. As a resort for pilgrims its population fluctuates greatly in numbers, but this is seldom less than from two to three thousand inhabitants, who may be considered the standing population. They are chiefly Christians of different denominations, who gain their subsistence by the manufacture of crucifixes, boxes, shells, beads, &c., of carved mother-of-pearl: besides which they are proprietors or renters of numerous olive and vine plantations besides orchards, which abound in fruit trees of all kinds. The Bethlehem wine, which is manufactured by these people, is excellent, and of a dry and generous character. It is universally drunk in Palestine by the Christians. Yet to an European palate, accustomed to the rich and spirituous wines in England, it would probably be thought a hard or astringent wine; but it is at least of a decidedly superior character to any other wine of this country, if we except those of the Lebanon.

The Bethlehemites are a strong well-built people, a characteristic, however, very general among

the inhabitants of the Holy Land. In dress the male population adopt the Moslem custom, invariably, of wearing the turban, which is generally white, by which they are known, be their religion what it may. The female dress differs in some respects from the costume of other towns in Palestine ; hence the facility of distinguishing a Beitlahama, which I must interpret to mean Bethlehemitess. This dress consists of a rich variegated silk shift or robe the poorer wear cotton confined at the waist ; the sleeves, which are exceedingly wide, almost reach the ground.

When engaged in household duties, they are consequently obliged to tie the pointed ends of these sleeves together, and cast them behind the shoulders. A low crowned hat, not very unlike in make to what is worn by the Greek priests, covers the head, to which are attached gold or silver coins, suspended semicircularly over the forehead. To this is added a large loose veil which is thrown over the head, and fastened under the chin, this being allowed to fall midway down the back ; the two front corners of

the veil are tucked in beside the cheeks, and the face left exposed.

Many of the women are fair and very good looking, of the Oriental cast of beauty, and do not conceal their delight in being called "*akhwat el adreh*," literally sisters of the Virgin Mary, as it is not unusual to compliment their race. Kindred to her by descent, is the meaning of the salutation.

The general features of the inhabitants would seem to denote traits of a high intellectual order, if we may judge from this index. The Bethlemites are remarkably hospitable, and kindly disposed towards strangers. They are wanting in that bold military ardour which is characteristic of the rest of the population of Palestine, but they are not entirely exempt from that propensity to war which pervades the rest of the towns; maintaining a spirit of rivalry with the neighbouring village of Beitdjala. In the issue of the contests, however, it commonly happens that they get worsted. And these feuds are of very common occurrence, notwithstanding the inhabitants

of both villages are members of the same church. As a sample of these causes for taking up arms, it may be mentioned that one arose from a breach of promise of marriage between two inhabitants of these villages.

To the south of Bethlehem, distant about ten miles from Jerusalem, stands a hill, or partially artificial mound, to which the name of Gibel Frange, or Frank mountain, is attached. This hill appears to answer so circumstantially the description given by Josephus, of the ancient Herodium, the citadel and fortress built by Herod, surnamed the Great, that it amounts to conviction that this mound is the true site of the fortress built by the above named monarch ; and, if so, it is here where, according to the same Jewish historian, the King was interred with the pomp and solemnity the historian describes.

The Gibel Frange stands on a moderate sized plain, which slopes towards the rising sun : so that from the summit of the mound, the eye embraces a greater extent of horizon on one side than on the other. Thus, easterly, it affords an enchanting view for a considerable space, open as

far as the eye can reach in the direction of the Dead Sea and the Jordan, including the mountains of Moab, which are beyond the waters of that lake; nor is Jerusalem itself an exception, for the Holy City is perceptible in the distance. As a military position securing the heart of the kingdom on that side, the spot would seem to have been well selected for a fortress of the first order, in whatever age its towers may have been first erected; for it is not unreasonable to presume that such a site for guarding the treasures of the land, and its temples, whether of Baal or of the true God; whether Canaanite, Israelite, Phœnician, Egyptian, Babylonian, Grecian, or Roman, could not have been neglected by any possessor of the land. One thing is next to certain, viz., that this site must have been used in the time of the Crusaders, from whence we may conceive its modern name is derived, if it be admitted that this locality enjoyed a title to the probability assigned to it, or has always served as a military outpost. It had a sisterly connection with the fortress of Massada, which stood on the shores of the Dead Sea, covering

Jerusalem on the eastern and southern sides, and together serving to apprise its rulers of public events that might transpire to threaten the country by invasion on these quarters. As regards the position of Jerusalem, it is worthy of remark, that the mountainous nature of the country intervening between it and the fortress of Massada, rendered it difficult to establish any communication by means of signals between the two ; whereas the Frank mountain commands a view of the Dead Sea, and Jordan, as well as of the mother metropolis.

The mound is not indeed of any considerable height, but this is compensated by its peculiar position on a ridge of table land which contributes to it, and with the additional elevation of the mound, which is manifestly, as Josephus asserts, an artificial addition, has tended to render the position more conspicuous by giving it a decided superiority over all the circumjacent country. The simile of a *breast*, as applied to it by the above authority, is not at all inappropriate.

But lo ! what a contrast do we now behold as

compared with the departed power and magnificence, of the civilization of former ages ; testimonials of which, during the time of the Jewish historian, lay scattered around the same locality, but which have now long since mouldered into dust. Solitude and desolation have usurped the place of all that the author describes in his time ; for he says, " The edifice was encompassed with circular towers, and had a straight ascent to the summit by 200 polished steps ; the interior of the structure contained royal and very rich apartments, which combined both security and beauty ; that water was brought from a distance at a great expense, and the plain around this citadel was full of edifices not inferior to any city in magnitude while the hill above it formed the citadel." Ant. XV. ix. 4. Alas ! where are these inhabitants gone ?

So entire is the dilapidation in this age that with difficulty the traveller can discern amidst the tokens that remain of this ancient fortress, any traces that might denote the strength and proportions assigned to it. The foundation

walls, where still visible, are the chief guide to the imagination ; but with all this a share of conjecture must be enlisted in order to comprehend that space of which the circular towers were salient or projecting angles. At first sight the appearance of these foundations would lead us to suppose that the fortress of Herodium had been built in a circular form, yet on a closer investigation I could form no other conclusion but that the entire structure had really been a quadrangle, each angle terminating with a round tower. The foundation walls of these towers sufficiently denote the massive proportions given to them by the architect, for they are of an extraordinary thickness and of solid construction.

The summit of this mound at the present day forms, as it were, a basin, as if hollowed out where the original foundations appear to have been laid. Of the edifices adjoining to Herodium, which Josephus describes to have been seated on this plain, beneath the sheltering wings of the fortress, scarcely any vestiges are now discernible ; and here also little more than conjecture

can avail or assist the beholder in attempting to form any opinion while seeking to reconcile the past with the present, and settling in his mind the full extent that Herodium covered.

The ascent to the top of the mound is effected by an oblique, and partly circular path. Of the two hundred steps by which the ascent was made, according to the same authority, not one is now perceptible ; nor are there any fragments of them to be seen above the soil, so entire is its divestment, both by the hand of man, and by that of time. If any doubt could be entertained of the identity of the place with the Herodium of ancient days, there is one feature which would probably suffice to dispel it ; this is, that the place described has not any resources of its own for water, from the total absence of natural springs ; and this is precisely what Josephus says. That element surely must have been conveyed thither from the springs mentioned as existing in the valley forming what originally was the garden of King Solomon. These springs, be it observed, are not far distant, from whence probably the water was conveyed hither

by a canal, or branch of the same aqueduct which carried a supply to the temple in Jerusalem.

So far the account given by the Jewish historian stands supported by the degree of evidence which modern traces afford upon this time-worn surface. But as regards the distance he assigns to this place from Jerusalem, I am inclined rather to think it has been underrated, unless we can conceive that the beaten road may have been more direct, and therefore shorter than it is in our time.

Although I do not speak of the distance of this place from Jerusalem with any exact certitude, yet I may be permitted the observation, that from the mountainous character of the country hereabouts, the road which winds along the valleys leading to this mount or hummock is very circuitous ; and as it is customary to measure distance by time, this journey, which I went on several occasions, took me from four to five hours' ride, at the common travelling pace. This I estimate to be, if brought into English statute miles, about thirteen or fourteen. Josephus, on the contrary, states the distance to be

three score furlongs, that is, seven and a half miles English. This would make it less than I have allowed the distance to be.

With respect to this difference, it is possible that something should be allowed for the greater facility of travelling in Palestine by roads such as the ancients were in the habit of constructing, than by paths such as we find in these days. Moreover, as the Romans always formed their roads, especially of the military order, as direct as the nature of a country would permit, it would follow that the space of ground to be traversed would be considerably less, whether it may sufficiently account for this discrepancy or not.

Josephus goes on to state in Ant. XVII. viii. 3, that on the death of Herod, "they went eight furlongs with his body," i. e., from Jericho, where he died, to Herodium, where the corpse was interred. This is universally understood to mean eight furlongs *a day*, although the text does not say so. Thus the transit of the corpse from the one place to the other, viz., two hundred furlongs, according to the same author,

(Jewish War, I. xxxiii. 9) would occupy twenty-five days—a thing quite impossible under the circumstances of his death, contrary to the customs and usages of those times, and irreconcilable to the well-known distance of the two places.

On the other hand, to limit the transit of the body to one day would be equally incongruous, for the distance would then be as much too great to be traversed in that space of time, as we have seen it was too limited to have occupied twenty-five days. I am therefore inclined to think there must be some omission in the original text, or interpolation of the passage. The distance of the two places as assigned by Josephus is pretty near the mark.

The road to Herodium sweeps under the highlands whereon Bethlehem is seated; but it is scarcely prudent for the traveller to proceed alone; an escort is really necessary to ensure his protection against marauding freebooters of the Taamari tribes, who are frequently not the most scrupulous in their practice of levying black mail, as opportunity offers occasionally,

upon the unwary. It however rarely happens that open attack is made, unless it can be done at some advantage in numbers and position. It is true, that acquaintance with the language and customs of the country will remove many obstacles, which otherwise would present themselves to a free intercourse with interior parts of Palestine : but even where these qualifications exist, a little arrangement is always necessary to ensure safety.

CHAPTER XIII.

The Cave of Adullam—A Subterranean Gallery twelve miles long—The Fugitives and the Hornets—Discovery of a Cave near the Damascus Gate—Astonishment of the Orientals at European explorations—The Grotto of Jeremiah—The loquacious Dervish.

THE cave of Adullam is almost in the neighbourhood of the Gibel Frange, and claims mention in this place from the reminiscences attached to it. This cave, situated in a south-easterly direction from Jerusalem, is about five or six hours' ride from the city, and an hour's ride beyond the Frank mountain. The cave forms one of those singular excavations considered as peculiar

to this land. It is contended by many to be the identical cave wherein King David concealed himself, together with his partizans, to escape the consequence of the wrath, jealousy, and apprehension felt by Saul on David's election, and where David received and protected all those who were discontented, or in distress and in debt, 1 Sam. xxii. 1, 2. As an asylum and stronghold it was also the cave of Adullam, where David and his followers maintained their ground, whilst the Philistines occupied the valley or plain of Rephaim, which extends from the environs of Jerusalem, to the convent of Mar Elyas, on a brow of a hill which is on this side of Bethlehem. The features of the country explain the rest, so that we can readily understand how the three mighty men of David's army were able to issue forth and by a sudden surprise break through the host of Philistines, and draw water from the well.

The camp of the Philistines must have extended as far as Bethlehem, whilst David, was secure from his enemies in the natural fastnesses that cover the approach to Adullam. What seems to be an additional warrant for the claim of

Adullam to the identity conceded to it as the stronghold of David, of Scripture record, is the fact that there is no other such cave or subterranean vault of any kind to be found in the entire district, if at all in Palestine, of these dimensions.

Adullam is approachable only on one side by a path-way, which is traced along the slope of a deep and steep ravine that runs easterly towards the Dead Sea. The entrance is rather embarrassing from its steepness, and it is only effected by walking and crouching alternately on a narrow ridge of rock. The mouth of the cave itself is at first very contracted, presenting a series of dark windings ; but soon the contraction widens into a large vaulted chamber, whose height and proportions it was not possible for me to ascertain with any certainty, owing to the impenetrable darkness of the place. The tapers usually carried by visitors or their conductors we found to be quite inadequate to dispel this darkness ; it was as much indeed as we could do, to prevent them from being extinguished by the bats which infest the cave. Forming a conjectural judgment of

its capaciousness from the dimensions and rotundity of the mountain itself, it is presumable that the interior corresponds proportionally with this bulk, the diameter whereof would exceed a quarter of a mile. The Sacred Writings must supply the rest, and these say that its capacity was such as enabled David to use it as a garrison for the band, or little army, that stood by him in his adversity. It cannot be supposed otherwise on viewing the place, than that space is afforded within the cave for several hundred men to move about in it at their perfect ease.

These caverns, for there are a plurality within that of Adullam, appear all to be formations in the lime stone; remarkable deposits are found therein, such as shells, and fossilized sharks' teeth, or other marine substance. These we found imbedded in the strata of those interior parts near at hand whose gloom our lights dispelled. The natives affirm that the extent of the cave is without limits, or at least that those limits have never been discovered. The Oriental belief concerning treasures embowelled in certain mountains, &c., as we read in their works, is well

known; and it would be surprising if the Arabs, and other tribes of Palestine, should fall short in the credence of those who dwell around Nineveh in a notion so universal as this.

To account for the marvel of an extent so vast as to prevent research, we have need only to mention that there certainly are galleries and recesses to penetrate which would require considerable exertion, and we also know that the Oriental of his own free will is not the man to accomplish a task against which the spirit of his religion revolts, to some extent; and when prevailed upon by others he enters the abode of Genii, &c., tremblingly with the Bismilla on his lips, and a counter charm round his neck, to disarm the spirits of the earth.

Some Arabs of the district stoutly maintained, as speaking from their own knowledge, that this cave contains a subterranean gallery which extends as far as (Khalil) Hebron, a distance of nearly twelve miles. How they could arrive at this conclusion, or how they should be courageous enough to brave the terror of ghosts,

Genii, Afrit, and all those beings or intelligencies whom they believe to inhabit a world below the surface, it is not easy to conceive. We are free, indeed, to credit their statement, or offer it as a specimen of the hyperbole wherein these people sometimes indulge to amuse the stranger.

There is, however, a tradition current among the same class of inhabitants, the Arabs of this district, to which perhaps we might attach credit with considerably less hesitation. They affirm that during the victorious career of the Emir or Sultan Selah' Eddin (the renowned Saladin) at a period of the war of the Crusade, when the Frange, i.e., Europeans, were hard pressed by the followers of the Prophet, the fugitives from the field took shelter within this cave, and that the Moslems, their pursuers, paused on the outside while the pursued, in seeking concealment with in the recesses, were assailed by *dubbubbeer* (hornets), which issued forth in swarms, sent, as the Arabs affirm, by God to drive the Frange out; which done, many were exterminated by the sword of Islam, and the rest were allowed to depart in safety. The sequel was, that at the

final expulsion of the Frange from the whole of Palestine, they retired to a little island, to which they gave the name of *Malsa*. Malta, are we to suppose? I would only add to this that both the cave, and the neighbourhood it stands in, bear the same name among the natives at the present time, for they call them Malsa Kharetoon, and the tradition, which is very general, seems to be a confused account of the fortunes of the Knights Templars.

The existence of a cave a short distance from the Damascus gate, was discovered by a resident during my stay. The subject of this discovery is not devoid of interest as confirmatory of the belief already expressed in regard to the undermined state of Jerusalem. I have used the word cave, although not improbably, as appearances denote, it was once a quarry, from whence the materials were extracted for the erection of the city, especially that quarter known by the name of Bezetha. The aperture which forms the mouth of this cave, and which is immediately beneath the walls, is also very contracted, indeed so much so that some little force is needful to squeeze the body through this opening. The

space inside is very considerable, but encumbered with numerous projections, which contribute to the darkness of the place, and preclude the probability of estimating the compass of this cave.

The only use which has been made of this discovery has been to turn the cave into a receptacle for rubbish ; it absorbs the drainage also from part of the city. It is not improbable this cavern may have formed one out of the many subterranean recesses related by Josephus, wherein, as the inhabitants, after the taking of the city by Titus, concealed themselves together with their treasures.

The only relic discovered there was a human skeleton in the most perfect state of preservation, but on coming in contact with the air, or on being touched, it speedily crumbled into dust, thereby proving its great antiquity. Here was a subject which opened to conjecture a wide scope, yet who could determine whether those bones were Canaanite, Hebrew, Roman, or of what nation ?

There is also another underground vault or passage, leading beneath the city, which is evidently artificial in its construction—it stands near the eastern walls, without St. Stephen's

gate, in the valley of Jehoshaphat. Its height and breadth would allow a man to walk in an upright posture conveniently. I followed the windings of this passage, which I found to lead in a direct line towards the city walls, passing below their foundation and then inclining towards the Temple of Omar. Evidently this path had led me no inconsiderable way into the city; I could distinctly hear the tramping of horses' hoofs, and occasionally the barking of dogs overhead. But the search for another outlet was vain, and obstructions became frequent, the roofing having given way. The course pursued led into or near a sacred precinct, viz., the Temple of Omar, which might not have proved my safest exit had I found an outlet there, standing, as this building does, on the site chosen by Solomon.

I have been thus circumstantial in order to point out the great probability that the infatuation and obstinacy together which marked the defence of the second Temple by the Jews, even after the Romans had fired it, proceeded from the knowledge that a retreat was yet available

into the valley of Jehoshaphat along this or other covered ways. There might have been indeed several passages of the kind leading from the temple to the valley. Josephus clearly speaks of their existence, for he relates that Simon endeavoured to astonish and elude the Romans by appearing suddenly and as it were miraculously from out of the ground near the temple. Jewish War, VII. XI. 1. He further describes how the apparition not only failed in its object of striking awe in the Roman breast, but admits that it led to a strict search for all such subterranean recesses, and the discovery of those who had secreted themselves.

Since the discovery of this place, the Moslems having noticed the frequency of the visit made to it by Europeans, have closed up the entrance. I have already mentioned that the notion of treasure is inseparable in the minds of these people from all vaults or caverns of this sort; and indeed it is but rational to believe, that these fugitives would not flee empty handed. The land mark by which it may still be found,

is the well of St. Mary, on the eastern slope of mount Moriah.

Our explorations of the soil are matters of astonishment to the natives, which often leads them also to suspect Europeans of being engaged in some questionable pursuit, to say the least of it.

And really by reversing things it would seem strange to us, if Orientals on their arrival in England or other European country should employ their time in examining a soil not their own, searching all the nooks and corners of the places they visit, even to the sewers of our cities: no wonder, if there be reason in this observation, that the Arab mind cannot divest itself of the idea that we are avaricious after this earth's riches; whose existence in certain localities we glean a knowledge of from our books of study, and obtain a clue to their locality through arts peculiarly our own. Of course this is applicable chiefly to the mass of the people,—the millions, as they are called at home; but a proportion of this belief also finds its way into the minds of a higher class, whose influence would account for rtain

edicts of the Divan, which are opposed to the spirit of European enquiry when carried to a point that seems to those people to be inordinate, indecorous, or pernicious in a country whose very ground is Holy, "says the Lord."

The grotto of Jeremiah, as it is claimed to be, we cannot describe otherwise than as an object of interest. It stands just without the Damascus gate. This grotto, or cave, stands under the declivity of a high ground, which is now used as a Moslem cemetery. Formerly the cave was accessible to every one without distinction between faiths; its renown as an asylum of that prophet not entitling it formerly to occasional assemblages of people, or the visit of pilgrims. But within my time, or the last three years, this cave has been encompassed with a wall, by order of the Moslem authorities, and a *Jamaah*, or Moslem place of worship, has been erected to grace the site. The capacity of this cave, which forms one single but immense vaulted chamber, may be judged of by its containing this edifice which is in course of construction.

It differs from all other excavations of the sort, in the particular that it is compact without subdivisions or intricate windings, and accessible to the daylight. Although of the uniformity described, I am inclined to think that the beholder could assign no other origin to it than a natural one—a vast recess in the side of the hill.

Annexed to it, and also within the wall of its enclosure, there is a large tank or reservoir, to contain water, a work perhaps entirely of art, but whose antiquity must be very great; it contained a great supply of that element when I visited it.

From the fact of its new appropriation by the lords, who now inhabit the place, a little difficulty stands in the way of Europeans in obtaining admission, the mosque of itself increases it, but the all absorbing name of “Bakhshish” removes many difficulties, as in this case.

The dervish who accompanied me over the premises, being more loquaciously inclined than his fraternity usually are, gave me a succinct account of some of their traditions of the place, which, to my surprise, I found to be more

strictly in accordance with the Scriptures than I was prepared to expect. "Jeremiah," he said, "was one of those prophets sent by 'Allah-taala' (Almighty God) in the reign of Josiah the righteous king, to preach reformation to the Jewish nation from their evil ways; and that Josiah fearing God, destroyed the idolatry that prevailed in the land, so far agreeing with the 2 Kings, xxiii. But after Josiah there arose another king, his successor, who feared not God, and harkened not to the words of his prophet, but cast him into this prison," meaning the cave. The words of the poor dervish claimed that brotherhood which the heart freely conceded to an appeal so full of fidelity; for who, upon a reference to the book of that prophet, xxxviii. 6, can dispute the accuracy of a statement, and the testimony it bears, to the perversity of the Jews, in this among the many instances which contributed to their downfall.

It has been supposed by some, and my humble opinion coincides with them, that this cave formed the court of the prison into which Jeremiah was cast, as mentioned in the book of

the same prophet, ch. xxxvii. and xxxviii., as also that it was within this court, where the miry pit existed, into which he was cast, which I conceive with much probability to have been the tank above mentioned; and that when he was liberated through the kind office of Ebedmeleck, he was still detained within the court of the prison, that is, the cave itself.

The objection that it is not within the city, as Scripture would seem to infer it was, forms no obstacle to credence, for we are well-assured that the city then extended far beyond its present limits, so that the cave of Jeremiah would, in such case, have stood within the walls.

CHAPTER XIV.

Nebi-Samuel—The Scenery around Jerusalem—A Church of the Crusaders—The Reconciliation of Ancient with Modern Names—The Village of Geebe—The Sepulchre of Samuel—Kabr Yesuah—‘Old Paths’—The Plain of Ajalon—Quadrupeds found in Palestine.

Nebi-Samuel, or the sepulchre which tradition among the Moslems assigns as the tomb of that prophet, crowns the height of the loftiest peak of the Judah hills. From its summit a survey of the neighbouring country yields an enchanting prospect for many miles round. Little can be said in commendation, however, of the road leading to Nebi-Samuel, for it may be termed one of the worst among kindred paths, such is the unevenness of the ground. Up hill and

down dale, does not exactly meet the case: it is rather up ravine and down gully, in a country where the best of roads means but a track for horses and camels. The land is elevated and abrupt, but not stamped with barrenness; on the contrary, there are districts hereabouts covered with foliage, and far superior to the country eastward of Jerusalem; the only causes for complaint are its paths, which, as the Arab says, "begat the malediction of his camel." For if, according to these people, you should ask your camel which he liked best, "Ittalaa, an In-nazaleh," up hill or down, he will invariably answer, "a curse alight on them both, my hump was not given for either." This will be understood at least by those who have experienced the trouble in mountainous paths of keeping the loads from flying over the head or tail of the camel on the up or down hill course.

The graceful undulation of the hills, with their symmetrically-formed cone-like tops, and their valleys which serve as water courses for drainage in the winter or season of rain, claim admiration at every turn we take in this land. One valley

in particular, skirting the foot of the hill upon which Nebi-Samuel is situated, from its pebbly bed, now left bare, shows that at no very remote period it must have formed the bed of some not very insignificant mountain torrent. The population hereabout is very scanty, consisting, in the parts inhabited, of a few hundreds, or perhaps a thousand, scattered in villages or hamlets. These are the only cultivators of a soil which yields to their labour, the fig, pomegranate, olive, apricot, almond, apple, etc., in great abundance and perfection. Corn fields are more rare, and these mostly confined to the valleys, where the degree of moisture is greater, but the pasturage is amply sufficient for the few flocks and droves we perceived.

The ascent to the village of Nebi-Samuel is steep and laborious, but the traveller is well repaid for his trouble when he reaches the summit on which it stands. The village contains but few inhabitants, and its interior presents nothing extraordinary to the eye, being chiefly built of unhewn stones. The native population is Moslem, who are the Fellaheen or husbandmen of the

land, like all who dwell in these villages. These are the tillers of the soil and breeders of cattle, from which they obtain their designation, the name Fellah implying husbandman, in juxtaposition to the word Bedawi or Bedawin, which means a dweller in tents. This profession is greatly honoured, and the agriculturist is glorified daily and nightly in some Mohammedan countries, where the Muzzin invokes, in chaunt, a benediction on him who cultivates the land, as on him who prays *Ai al Salah ai al Fellah*, which corresponds with what we read of the honour conferred on husbandry in China, by an Emperor guiding the plough.

The principal object deserving notice in the village of Nebi-Samuel, is an edifice which must have formed at some period a Christian church, probably of the date of the Crusades.

This building, which is still in good preservation, bears, in the style of its architecture, a stamp which denotes that period when religious edifices served in a two-fold capacity, viz., for a church and a watch tower, or, indeed, a fortress. It is another specimen of those castellated tem-

ples adapted to the times and country. Its erection on such a spot was doubtless to cover the principal ravine or pass which opens a communication with the coast. It embraces, from an elevated point, an extensive view both eastward and westward, and, as a watch tower, no position could have been chosen more judiciously. But since the expulsion of the Christian power from Palestine, it was converted into a mosque, as the still standing minaret denotes.

The interior of the church is plain, exhibiting no striking feature in these days, nothing that would enable the imagination to revert to its ancient decorations. The gallery, however, is still perfect, and of solid masonry; opposite to which are traces that denote where the altar once stood. The stairs mounting to the gallery lead also to a series of small compartments, both right and left of the building. The prospect from its terraced roof is even still more magnificent, stretching from that height over more distant hills of Judah and Ephraim. The scope of vision embraces also several villages and hamlets scattered over the

circumjacent country. Many of these still retain those ancient names we find in Scripture.

The reconciliation of ancient with modern names should not lead the reader to suppose that the identity proceeds from similarity in sound only, between the two, or the first syllables of both. The explanation needful to offer in this regard is simply that the denomination bestowed upon the localities, &c., in Oriental idioms, oftentimes needs a construction peculiar to such idiom ; and I am free to think, however versed in occidental learning a traveller in the East may be, yet for want of the requisite knowledge which would enable him to reconcile things of this interest, the result of comparisons between ancient and modern names cannot, in many instances, be happy, or satisfactory to the traveller himself. In the patriarchal age of the world, or later, such names for instance as began with Beth [house], Beer [well], or Ain [spring], bore as they still do an interpretation analogous to the peculiarity of the Arabic, as well as the Hebrew language, in regard to affixes of all sorts, both people employing this form of adjunct.

Thus Bethlehem[house of], Bread. Beit el Kodos [house of], Sanctity [Jerusalem]; Beersheba [well of], an oath; Beereh, the well, Enshemesh, [fountain of] the sun, Ain karim [spring of charity], are but little altered by the idiom of the times we live in, whilst others appear so metamorphosed as to render them scarcely recognizable.

From the practice of erecting villages near to some spring, or well, whence the inhabitant may readily obtain the needful supply of water, one of the greatest boons a man can bestow at his death, is a bequest for the erection of a fountain, or a reservoir, to collect the rains in winter for the wants of the people in the hot months; and in a country where to thirst in the wilderness is often to perish in it, man and beast; the merit of such charity needs no other comment.

Although there is no question about the magnitude and relative importance of these places in earlier times, this has little relation to the present, for I should not estimate the population now of the largest of them, to amount to eight hundred, certainly not to exceed a thousand souls.

Here, as before said, the prospect is open and picturesque. On looking to the north, we behold the modern village of *Geebe*, within a little more than musket range. It stands upon a slight elevation of lime-stone soil; this is the ancient *Gibeon*, one of the royal cities which joined the children of Israel, Josh. x. 2. *Ramalla* is beyond it, the ancient *Ramah* where Samuel's house stood, and where that prophet died and was buried, 1 Sam. xxv. 1; while *Beereh* is discernable in the distance. By this name we may perhaps identify the ancient Beeroth, Josh. xviii. 25, belonging to the unhappy tribe of Benjamin. Beernabala, which would allow the construction of Beernabaoth, the well of Nabooth; together with Beitine, Mishroa, Beit Hanina, and Michmash, whilst Nebi Samuel stands for the site of the ancient Mizpeth of Scripture, signalized by the defeat of the Philistines, 1 Sam. vii., and very correctly, so we may believe; for as to the traditions of the Moslems respecting the tomb of Samuel, to say the least of it, this is a point not of Christian orthodoxy, but belonging to the catalogue which constitutes that

difference between the two faiths. Nor is there cause to marvel that believers in the **Koran** should have even found a site for the tomb of Moses, at which they worship and annually offer up sacrifices. This sepulchre stands on the plain *westward* from the Jordan, and is consequently opposed to the very letter and spirit of the Bible authority, which clearly informs us that Moses never came into the promised land, but saw it afar off from the summit of Pisgah or Nebo, where he was warned, and doomed, died, and we conclude was buried.

To the southward the view stretches considerably beyond the hills of Judah, to the east of Jerusalem, together with the mountains of Moab, and the mount of Olives ; whilst to the west, it takes in the plain of the *Ajalon* of Scripture, where it was visible to the Israelites that the orbs, both of day and night, stood still at the bidding of Joshua, in order, as it is given, that the children of Israel might be avenged upon their enemies. Josh. x. 12, 13. Beyond this foreground the eye penetrates as far as the

vast plains of Sharon, and the placid blue waters of the Mediterranean.

Villages also on this side contribute to fill up the picture, every hill side or mountain top being adorned by some hamlet or building, whether still the abode of man, or a deserted ruin like many of the class.

The entrance to the sepulchre of Samuel is effected by a door from within the church before named, now used as a depot for grain in the harvest time, and a store for the agricultural implements of the labourers. The inhabitants of the district, who are all Moslems, object exceedingly to allow access to Christians of every denomination, whose approach to the tomb they view with that religious antipathy which must defy all sorts of change or reform so long as the Koran itself will admit of none. As an instance of this feeling, when I visited the sanctuary in company with some friends for the express desire of course of seeing the interior chamber, which contains the tomb of the Prophet Samuel, whom the Moslems claim exclusively as their own, those to whom we applied refused the entry. The following

explanation ensued with the *Bawabdgee* or keeper of the tomb:—"You are Christians," said this official, "and unacquainted with the prophet." On our relating what is recorded of Samuel the features of this guardian underwent a sudden change.

The bystanders also appeared as we thought pleasingly astonished, whilst admitting the veracity of the account, and consented, without further demur, to admit us upon condition that we would take off our shoes.

They rejected the offer of uncovering our heads upon grounds we could not deny were Scriptural ; it was not the air they said but the earth we stood upon that was Holy. The condition was understood and tacitly complied with, but, as it appeared, not by others of the party, who made no scruple of entering shoes and all. The pious zeal of the Moslems was shocked on discovering this. *Estah ferallah* (pardon us O God) they ejaculated, we had profaned the sanctity of the place.

The worldly remedy was all that could be applied ; how potent too it is ! it at least appeased

this wrath and horror, and consoled the guardian of the tomb, for an act we could not well defend.

This chamber is of moderate size and dark ; at the further end stands a sort of sarcophagus, made of wood, and covered over with a green cloth, which sweeps the ground. Under it is the sepulchral vault, where the prophet's bones are said to repose.

Decorations beyond what is described, there are none, conformably to the spirit of a religion which is averse to material show, for awakening devotion. Still it should be generally known that the followers of Mohammed's law, although they look down with contempt upon the Jews as a perverse and hardened people, whose priests have changed and corrupted the law of God ; yet they refuse not to allow the credit due to them as worshippers of the true God and believers in some of His messengers or prophets, as we find them mentioned in the Bible.

These, be it understood, however, were not Jews, but Beni-Israel, Israelites, true believers, or in other words Moslems, during the purity of

the law. They venerate among these prophets, from the deluge downwards, Noah, Abraham, Isaac, and Jacob, Jeremiah, Samuel, Moses, etc. And our blessed Lord they reckon one of the great prophets, whom they designate, *Nebi-Yesuah* (prophet Jesus), and are said to have selected a spot within the precincts of the Mosque of Omar, which they assign as his tomb.—*Kabr Yesuah*, the sepulchre of Jesus; for like unto the Jews, neither do the Moslems believe in the resurrection of the body of Christ. But assume that He was no more than mortal, a messenger to warn the Jews and purify that law, whose corruption extended at that time to the Holy Temple, corruption perpetuated to this day, as we also contend, by a comparison between the Word of God, and his inspired prophets, as manifested by the Bible, and the Talmud or Oral Law, inculcated by the Rabbins. This contrast is made so clear in a work called, “Old Paths,” published by that learned Hebrew scholar, Dr. McCaul, that weak, ignorant and confiding as humanity is, it would seem, that a time cannot be far distant when some sort of change or reform must of

necessity take place, to the effect of resuscitating and conserving the faith and practice of the law, as followed by Abraham, Isaac, and Jacob, no less than the enactments proclaimed by Moses, as the lawgiver of God, depending upon what alone could tend to make the Jews an united people, and exalt that claim to consideration among rulers of nations, the realization of which, as a revival of Jewish elements of power, happen as it may, would contribute mightily in bringing to pass the greatest event the world has ever witnessed.

If permitted to close these remarks by a final observation, I should add, intelligent Jews themselves admit, that, were the nation called together from the different lands they dwell in, to inherit a patrimony forfeited so many centuries, the trust of political power would be certain to prove fatal among themselves now divided in spiritual matters, as well as language, customs, and prejudices. Religious and civil war would be the inevitable result.

From a digression which the reader will

excuse, I resume the subject which elicited these remarks. There is a large stable situated a little way down the northern declivity of the hill upon which Nebi Samuel stands ; this place has the appearance of having served the purpose of a stable, and afforded accommodation for the horses of the Knights in the ages of the Crusades ; its dimensions are sufficient to give shelter to a very considerable number of horses. These ruins may claim a sisterhood with many others in this neighbourhood of a like insignificance.

The vegetation is generally vigorous. The fecundity of the soil is greater from the many springs found here, affording that nourishment so necessary for vegetable life in general, but to a warm region in particular.

In the plain of Ajalon the graceful gazelle, the pet of Oriental belles, is often seen in small herds browsing amidst the standing corn ; we gave chase across the plain to a flock of these animals, but a few bounds of their nimble feet soon widened the distance between us, and the day being on the wane we were constrained to give over the pursuit in order to be in time for the

gates, which, in Jerusalem, as in all the garrison places of this land, are closed at sunset.

The gazelle, although not in very large herds, is found on all the hills of Palestine, as also the ibex, or mountain goat, some mention of which is made in 1 Sam. xxiv. 2, 3. The more frequent range of the ibex is on the mountains east of the Dead Sea.

The coney, of which so much has been conjectured, is another quadruped found in Palestine; although by no means common. That it is a distinct species, and not to be confounded with the hare or rabbit, there can be no doubt.

The specimen I beheld approached in size indeed to the hare, but its ears are much shorter, and it is furnished with a long tail. It is supposed also not to belong to the class of graminivorous animals, but rather to derive its subsistence from animal food.

Another animal, probably of a species peculiar to Palestine, is the badger of that country, although in what it may differ from animals of this class found elsewhere, I do not presume to decide; not having seen such animals since my

arrival in Europe. The chief interest attached to this subject is derived from the use made of its skin for the outer covering of the tabernacle, during the time it was within curtains, Exd. xxvi.

14. I had a full grown one which I preserved for two months, feeding it upon birds ; these it devoured as voraciously as a cat might do. The specimen was about two feet long, of a dark ash color, hair tipped with black and rather long ; its fore paws resembled those of a dog, with talons of some length. It had a foxy sort of appearance about the muzzle, which, according to Arab testimony, is that peculiar part where the animal is most vulnerable, for they affirm if struck upon it death ensues in consequence. It is remarkable that the least noise will cause it instantly to conceal its nose with its fore paws, so guarding itself against any one who should approach it. Its cry is shrill, not unlike that of a young pig ; although with a gurgling sound. Accident deprived me of the animal, which actually committed suicide, although doubtless unwittingly ; for, clinging to a cord in the night, it contrived to thrust its body amidst the folds of it in such a manner

that, in the morning, I found it suspended by the neck, and life totally extinct.

The inhabitants of Nebi Samuel rear the bee to great perfection, and obtain excellent honey ; the adjacent fields being rich in flowers, and the country well adapted to the nature of that busy insect.

Tempted by the locality we breakfasted upon fresh butter, honey, grapes, figs, &c ; whilst a bed of flowers served us when covered from the moisture of Heaven for a rural couch ; for the sun being yet near the horizon, the heavy dews which collect in this climate had steeped every shrub. The keen air from the hills was sensibly declining in obedience to the influence of that orb which reabsorbs the aqueous food of plants, and rules the coming day ; but which on this early stage of his ascendancy, rendering the valleys still more misty in the distance, caused the dew drops around us, those gems of early dawn, but to glitter with a brighter effulgence. It was one of those scenes of enchantment in its perfect combination, whose magnificence is calculated to kindle some of the best effusions in the mind of

man, moral and poetic. So we may adopt the poet's language—

“ The lengthen'd night elapsed, the morning shines
Serene, in all her dewy beauty bright,
Unfolding fair the first autumnal day ;
And now the mounting sun dispels the mist ;
The rigid hoar frost melts before his beam,
And hung on every spray, on every blade
Of grass, the myriad dew-drops twinkle round.”

CHAPTER XV.

The Road from Jerusalem to the Jordan—The Village of Bethany—The Sepulchral Vaults in Palestine—The Pilgrims to the Holy Land—Journey to the Jordan—The Moslem Pilgrims—Trees which grow in the Neighbourhood of Jericho—The Valley of the Jordan—Ain Sultan—Zakkoom—The Mandrake found near the Jordan—Hashish and its Effects—The Waters of the Jordan—The March of the Pilgrims to its Banks—Pisgar.

THE road from Jerusalem to the Jordan and Dead Sea, passes through the village of Laazariyeh or Bethany. The former name being adopted in preference to the latter, although as well known to Moslems as to Christians by the former name.

This furnishes us with another instance how

some localities triumph over time, retaining their ancient names for ages out of memory, and through every vicissitude that produces change, or depopulation, at the hands of various masters of the soil, including the respective language of each conqueror. Bethlehem, Jordan, Jericho, and many others attest the fact; so also Bethany;—for who does not know in Palestine, that Beitania is the village at the back of the mount of Olives. Its more modern name of Laazariyeh owes that appellation to the transactions mentioned in Scripture, the raising of Lazarus from the dead.

The road to Bethany skirts the southern slope of the mount of Olives, having a deep precipitous valley on the right. This road is very bad, and all the soil around the neighbourhood abounds in flints, and stony substance of all sorts.

Stone, in a pulverised state, the work of nature, in contradistinction to the artificial mode employed in Malta, seems in these days to be the chief ingredient in the composition of the soil around the Holy City; and were it not reasonable to account for some of this appearance by the havoc caused through so many overthrows, it

might be difficult to conceive why such a spot should have been selected for a royal residence before Jerusalem was a metropolis of the Jewish nation; excepting always the claim it has in a military view from its position, which commands the gorge and valleys behind the Jordan and Dead Sea, those natural frontiers on the east.

There is nothing remarkable about the village of Bethany if we except some ruins, among which there are some which are said to have been the house of Mary and Martha. The reputation belongs to them, by right of tradition, but whether there be priestly ingenuity in the case I leave to the reflection of others.

In the village there is a cave, which the tradition points out to us as the place of the descent into the tomb. The descent is a steep one, worn out steps cut in the solid rock. At the bottom of the descent is a small chamber and a square beneath the surface. In the middle of the square a stone lay upon it. The appearance of the cave, and what is said of it, is a coincidence of the most striking kind.

In the early times of the Jews, the custom prevailed among them for each family to purchase land or hire a vault or cave for the interment of the members of a family, and that to such cave a stone rolled against its aperture served the purpose of a door. Joseph of Arimathea, thus formed his own tomb, sanctified afterwards by the body of Christ. A stone only rolled against the entrance, in place of a door, had the advantage of being impenetrable and indestructible.

All the sepulchral vaults still to be seen in Palestine, tenantless as they are, confirm us in the belief, that such was the preference given to the solid form of these door-ways, which are truly the most primitive, and indeed the most effectual that could be used. Hinge, pivot, or any other artificial mode of ingress appears in no instance, as there are no traces which would denote there were any doors, hinges, or pivots in the stone to mark where the vault was secured.

A solitary exception to this rule are the tombs of the kings, but then we are left to conclude

they might have formed separations between different compartments of the dead, possibly different families or grades. 2 Chron. xxxii. 33.

That the natives of Bethany should retain so lively a remembrance of the transaction which occurred in their village upwards of 1800 years ago is not so unaccountable as it may seem to some. Many such legends are supported by the sacred writings; although in the same breath, I should warn others that exaggeration or distortion contributes no small share to some of the accounts handed down by the natives.

As regards the pilgrims who annually visit the Holy Land in time to perform the rituals at the Jordan prior to the Holy Fire festival of the Greek Church, some idea of their number and character may be formed from a party of these devotees whom I accompanied down to the Jordan in the year 1852 and 1853. These consisted of about 8,000, chiefly members of the Greek and Russian Churches; the number, however, was increased by a few travellers, who, like

myself, were led either by their curiosity, or the desire to profit by the protection so good an escort afforded. Those direful political and military events which have disturbed the repose of nations since that time, produced a corresponding change in Palestine, when the number of pilgrims in 1854 did not exceed some hundreds, in lieu of thousands, and amongst them there were no Russians. This pilgrimage is not always free from danger or molestation. But to avoid this a detachment of soldiers is always sent for the protection of the pilgrims on these occasions, by the Pasha, who is well indemnified for the cost by the convents. The convents of Jerusalem undertake, from their own resources, to defray all the expenses of the pilgrims on arriving, so as to enable them to visit every holy shrine and object during their stay.

These religious institutions are, moreover, supported by donations and largesses, remitted to them for charitable or religious ends, from sovereign princes and individual patrons, both of the Greek and Latin Churches ; as also by

contributions which the pilgrims bestow before returning to their respective homes.

The journey to the Jordan is the labor of a whole day, the distance from Jerusalem being about thirty miles. But the pilgrims occupy three days in performing it, there and back, the third day being that on which they return very early in the morning.

The cavalcade of pilgrims issues from the walls of Jerusalem at early dawn, on the Monday of Passion week, mounted on camels, horses, mules and asses ; many besides are pedestrians, and altogether it forms a most exciting and impressive scene. Camels with paniers wherein whole families are placed, in a way to counter-balance the load ; gaily caparisoned horses of the Effendi, mounted or led with all their gilded trappings ; the more simple Bedwin in his graceful white *abayeh*, with yellow and red silk kaftan ; and the Frank distinguishable from the rest by his tight and graceless dress, together form a motley pageant, scarcely what in Europe would be called respectable. The excitement is prolonged on the march by incessant shoutings, scream-

ings, singing, the neighing of horses, the braying of mules and asses, the wailing of the camel, the vociferations of the drivers, and the "Zaghreet," or that peculiar cry whereby the women cheer on the men ; thousands of voices and as many cries of the brute creation, blended with the discharge of firearms. Altogether this confusion, dust, and dirt, amidst a chaos of discordant sounds so unlike what the mind would be prepared for, distinguish that ceremony of the Christian faith whose solemnity should be its chief characteristic.

The road to Jericho, the resting place of the pilgrims, resembles others in its rough and unsightly aspect. It winds amidst hills, whose sides are not unfrequently precipitous, and narrow paths are all the ravines can afford ; the soil itself being remarkable only for its sterility, as manifest by the scantiness of the vegetation. These rocks are invariably limestone ; and flints abound everywhere.

The Moslems, who as pilgrims also, generally accompany the Christians a part of the way to Jericho, separate at a point of the road where it branches off to localities held in veneration by

themselves. Among these spots a selection is made of the Kabr Seidna Mousa, or tomb of Moses, where annual sacrifice is offered up by these followers of the Arabian Prophet. This ritual, which is characteristically simple, occurred during my stay about the time of our Easter. The sacrifice consists of a lamb, and it is the only occasion, I believe, when the Moslems in Jerusalem offer a propitiatory sacrifice.

The pilgrims in going, do not depart *en masse*, but form one continued straggling line which may reach from Jerusalem to Jericho. A better simile than a train of ants could not be furnished.

Near the approaches to Jericho the valleys increase in depth, as the mountains do in elevation; the ascent and descent is also more frequent, and the path-way is often no wider than a few feet along the ridges of deep valleys, the sides of which are sometimes precipitous and threatening to the traveller, should an unwary step or stumble of his horse ensue at such a point, for nothing could arrest his headlong course into the abyss beneath.

The approach to Jericho is down the eastern sides of the chain of mountains, the patrimony of Judah, into the wide sandy plain, through which the Jordan flows. In this valley traces of vegetation gradually increase, and its growth is more rapid in this warmer region. Of the larger kind of flowering shrubs the species are numerous, although not restricted to this plain; they abound in other parts of Palestine, and most of them are common to countries in Europe, although flourishing more under a higher degree of temperature. Among trees may be enumerated the Olive, the Palma Christi or Castor Oil tree, Oak, Beech, Juniper, Larch, and Lotus. The Mimosa family is very plentiful, as also various species of the Acacia, Spina Christi, &c.; the latter is that of which the crown of thorns is said to have been composed.

The Pomme de Sodom grows here in perfection, but is not applied, if applicable at all, to any purpose.

This apple is about the size of a walnut, and, when ripe, of a bright canary color. If broken

it is found to contain a greenish slimy pulp, intermixed with small seeds; the fruit is said to be poisonous, but I cannot vouch for the accuracy of this attribute. The bush which bears it is very thorny, and the leaves are of a dull whitish green.

Another tree found growing in this valley and about Jericho is the *Dome* of the Orientals. The fruit or berry grows on a very large tree, and is about the size of a hazel-nut, which ripens by shrivelling up, and then drops from the bough. This produce, which is in much request, is sold in the market at Jerusalem, and is eaten in large quantities by the natives. In flavor it is of a faint cloying sweet, but otherwise agreeable.

The oak tree flourishes in this valley, besides a great variety of other timber trees, whose profit to the people, however, is chiefly derived from the supply of fuel afforded by the decayed stems and branches. It is worthy of remark, that the palm tree is not now found in Palestine to any great extent, but the contrary is the fact.

Notwithstanding the apparent congeniality of soil and climate on the plains, yet of the few that do preserve a sluggish existence, as in Sicily and Calabria, the fruit never ripens to any thing eatable as a date. This is the more extraordinary because our gleanings from Josephus afford evidence sufficient that the palm was by no means scarce in earlier times, whether its fruit may have reached maturity or not.

The valley of the Jordan is reckoned by some modern geologist, to be the lowest land upon the face of the globe. Mines do not of course enter into the calculation.

This estimate would make it about 3,000 feet below the level of the soil whereon Jerusalem stands ; and to Jerusalem is assigned an elevation of 2,000 feet above the level of the Mediterranean sea.

From this it would follow, if there be no mistake in the calculation, that the valley wherein the Jordan flows, but especially that part of it where the fresh and salt waters unite, must be, according to the same authority, nothing

short of 1,000 feet below the margin of the Mediterranean sea.

The heat down in this part of Palestine, although so early in the year as the month of April, when I last visited the plains of the Jordan, was excessive.

From the sensations felt by my party, we concluded that the power of the sun in this locality in early spring is equivalent to the power of that luminary on the heights of Jerusalem at Midsummer. Josephus also corroborates this fact, for he tells us "the ambient air, in this valley, is of so good a temperature that the people of the locality are clothed in linen only even when snow covers the rest of Judea." Jewish War, IV. xiii. 3.

The site of the ancient Jericho, called by the natives "Reyhhah," is upon the brow of a mountain, facing the plain, with the river Jordan flowing on the east. The site is all; for the rest of a city so renowned is but a mass of ruins, which ruins bear but little analogy to any conception we might form of the importance of Jericho in the

time of Joshua, or subsequently. As a key to the pass on this side into Palestine, Jericho was enclosed with walls of strength sufficient to offer a formidable resistance even against the host of Israel: we all know this, as also that a miracle withered up its strength and caused it to fall into the hands of Joshua, Josh. vi., who destroyed the place; but it was subsequently rebuilt in the reign of Ahab. 1 Kings xvi. 34. From that time downwards it appears to have risen to its former importance as a fortress, as necessary to be kept in repair by the Israelites as it had been by the Jebusites, for covering that frontier guarding the open country and commanding the road from the fords of the river.

These ruins or fragments of the city are scattered about the sides of the mountain, covering a large space of ground; but it does not exceed the bounds of probability that the site of a city of the importance belonging to Jericho, a city at least coeval with the time of Moses, may have monuments of a still earlier renown below the present surface. At the foot of the hill, and amidst these relics, flow the sweetened waters of Elisha's fount,

or as it is now called, Ain Sultan (the Sultan's spring), being those waters which were so miraculously cured by that Prophet's casting in salt. 2 Kings. ii. 21. This stream forms a good body of water, which meanders amidst rock and pebble through a luxuriant shrubbery, while seeking a channel for itself towards the Dead Sea, which it never reaches, being absorbed in the parched soil during its course. The flow from this fountain is unrelaxing, both in summer and winter; and a beholder would marvel at the possibility of such copious supply of water issuing from a place so contracted as the one pointed out to be its source; and it is thought from this circumstance that there must be many other springs, although invisible, which contribute to the volume of water. The account given by Josephus is, that "It passes a plain of seventy furlongs long and twenty broad, when it affords nourishment to those most excellent gardens that are thickly set with trees." Possibly in his days the fountain afforded a greater supply of water, and served to irrigate the plain in the way he describes, but at the present day it is of comparative insignificance, and quite

inadequate for the irrigation of the land, and the object of nourishing plants to any extent at all corresponding with the description he gives. In our times the principal tax upon it is to slacken thirst, and for this it is in great requisition by the pilgrims and wandering Arabs. So also of the gardens (for where are they now?) which Josephus describes. These and the fruitful state of the banks of a stream which covered so many furlongs, have long passed away, without leaving any traces to denote their former existence. But, whether there was any peculiar virtue in the waters of this fountain, or that the element was of a greater sweetness and nourishment to plants which rendered it superior to other waters, it would be difficult to hazard an opinion upon; I only know that in this heated region wherein it is placed, all the waters are sweet and pure, a blessing both to the wandering Arab and to travellers generally; nor do they confer less than a benediction upon the amount of soil they are adequate to moisten in their course, although this good is restricted to little more than a marginal compass near their banks.

The tree which the author we have just spoken of describes, as distilling from its trunk that precious balm, Frankincense, Balsam, Myrrh, or whatever it may have been, which was the gift of the Queen of Sheba to King Solomon, and was thus introduced by her into Palestine, and which is also mentioned by Eusebius and Jerome as growing near Jericho and Engeddi, where also Alexander is said to have seen the balsam drop, is somewhat enigmatical. I can readily conceive that such authority may be fully relied upon in general descriptions, and that it actually did grow and thrive in the neighbourhood, and that such a plant was brought originally from Arabia, in the way described ; for as a tropical production it is most likely that the seed would germinate readily and the plant come to maturity in this hot bed of the land. In these times, however, no traces whatever are to be found that this valuable plant ever grew in any part of Palestine, nor were any of my informants able to cast any light upon the subject : on the contrary, the Moslem pilgrims who, on returning from Mecca, complete the devotional tour by visiting the shrines and

sanctuaries of the Holy Land, seemed to entertain the opinion that the plant in question is an exclusive gift of God, to the land of Arabia or that part of it called Yaman, as also to some of the countries of Ethiopia.

The Arab women bring and offer for sale to the pilgrims during their stay at Jericho, an oil extracted from the bark of a certain tree called by them Zakkoom ; this oil is expressed by a process of kneading after the bark has been pounded and made into a pulp. The pilgrims purchase this oil ignorantly supposing it to be the balm in question, believing it, as alleged, to possess a medicinal or healing property ; hence the Arab, believing the same or not, profits by the repute in which the drug is held, and drives a thriving trade by selling it to the pilgrims who annually visit the banks of the Jordan.

The mandrake is found near the Jordan as well as at Jerusalem, in great plenty. By the natives it is called "Tuffah el majanin," or apple of the possessed, and not inaptly so named, for its fruit, which grows to the size of an ordinary apple, if eaten, is known to cause temporary

insanity. I felt, at first, inclined to doubt the assertion, but during my residence in the country I had the opportunity of witnessing the effect produced upon an English traveller, a Mr. L., who had the temerity, or resolution if I may so call it, to test the property of the mandrake. The person I allude to partook of the root when dressed up, as an experiment it is presumable; a few hours afterwards he began to show unequivocal symptoms of insanity.

This effect does not appear to have much resemblance to what is described as the result of an experiment made by Mr. B. Taylor* with an overdose of what is called by him Hashish, although it is clear the mind was deeply affected in both instances. *En passant*, however, I may be permitted to observe that Hashish simply means grass or vegetation of any kind—"verdura."

The mandrake, indeed, was another thing, yet its action upon the nervous system would not have been less formidable, if it was not more deadly, which I am inclined to believe to be the case. The natives make no use of

* An Oriental Tourist.

this apple, which, however, some say may be eaten with impunity, if the seeds are extracted.

As to the gentleman I speak of, he suffered much from the effect, and was obliged to be relieved by cupping, and the administration of other remedies, before he could be restored to consciousness.

Hashish, as a descriptive name, if applied at all to the preparation from the hemp leaf, for such is the drug spoken of, has no other signification than such as tobacco conveys amongst Europeans when it is called the weed.

The true name of this preparation from the hemp is El Majun, although it has more than one. The derivation or root of it is from Jin, Jenoun, Genii, devil, &c.

The Majun is prepared in various ways, besides the common way of smoking the leaf mixed with tobacco; and its effect is most extraordinary upon the nerves and brain. It is very pernicious, and the delirium, generally described as a delicious, dreamy stupor, is unquestionably akin to insanity while it lasts. The prostration of strength afterwards is in

proportion to the exciting cause, which has apparently been well described by the overdosed Mr. Taylor, who escaped withal from these effects much better than might have been anticipated.

It is to be understood that Majun is also prepared as a confection in various insinuating ways, and ladies' harems, even of Imperial dignity, are no exception to an indulgence so pernicious in its effect.

An adequate supply of water in the summer months, and a proper course of irrigation and culture, would assuredly extract from the soil of this plain riches of the vegetable kingdom, which might vie with the production of Egypt or countries within or bordering the regions of the Tropics; for in climate this part of Palestine is a perfect Torrid Zone during the greater part of the year. Whereas, at the present day it is at best but a verdant wilderness, only frequented by the roaming foot of the Arab, and his flocks and droves of camels; no villages, no towns, and hardly any fixed inhabitants, who are dwellers in tents. Yet how beautiful the face of nature;

how balmy the air; how rich the foliage; how pure and serene the atmosphere; what elasticity this conveys to the muscular powers, what buoyancy to the spirits; no climate can impart more vigour, to judge from my experience, after leaving the aguish uplands of Jerusalem. Yet how few are the traces which remain to denote the former magnificence of these banks. It is imagination only that must be drawn upon in figuring to the mind that the district of the Jordan was once the Garden of Judea; and could justify Josephus in using the words—"He who should pronounce this place divine, would not be much mistaken."

The plain or valley through which this river flows, reckoning from the borders of the Lake of Tiberias, to the entrance of the stream into the Lake Asphaltites, might be made to concentrate the largest share of fecundity to be found in Palestine. As we mount the stream the eternal rock and stone gradually give place to a clear, rich, loamy or sandy soil of a vigorous texture, and easy of culture. The grass grows to a considerable height upon the adjacent

plains, and affords rich pasturage for cattle ; hence the great inducement for the Bedwin Arab to traverse the stream and occupy a soil which for several months yields such inexhaustible resources for his cattle. The Jordan is in some respects the Nile of Palestine, and might, without extraordinary effort, be made to serve the ends of irrigation, and to contribute subsistence to a population assuredly greater by far in number than the land now contains, nourishing as it does but these unsettled tribes, its solitary visitors, besides the pilgrims. The waters of the Jordan might be made to fill such reservoirs and canals as would supply the necessities of the Fellah, throughout the level lands as far as the current would flow ; whereas it grieves the heart to see an abundance of this element, pure and sweet, pouring in profuse waste and mixing with the briniest and bitterest waters on earth,—the Asphaltic lake.

The pilgrims who, during the night, lie encamped on the plain near Jericho, are encircled by the soldiers who form the escort, these being responsible to the convents for the safety of the

devotees. The vigilance of this watch never relaxes, although they have the twofold duty to perform, of guarding the camp against external danger from the Arabs, and internal disorder which might, nay does prevail, oftentimes to a shameful extent. The hour of departure is announced by beat of a drum at two o'clock in the morning, when the pilgrims prepare to leave. The object of quitting Jericho at this early hour is in order to be at the river side by sunrise; thither accordingly they proceed in a body, without order or organization, headed by the soldiery carrying torches of the pitch pine, and compositions made of other resinous or inflammable substances. The uproar and confusion which had never totally ceased, burst out again with deafening clamour, rivalling at least the discordant scenes which marked the time of departure from the walls of Jerusalem. Indeed, the excitement, nay buffoonery, at this spot is still greater; and the darkness of the night, the red or blue glare of torches upon the faces, the contortions, yells, and screams, form altogether a scene which is most unearthly. These discordant scenes and

sounds are heightened in effect by the idle discharge of firearms into the surrounding bushes, which being very dry, are easily ignited and blaze in all directions. Perhaps a similitude might be found in an army of Indians on their return from a successful expedition to their homes. Or should it harmonize better with our feelings we would compare it to that great event recorded in the history of the children of Israel, (as the scene is both picturesque and animating in a very high degree)—the march of their camp to the possession of the promised land, if it can be conceived that the '*abandon*' was the same.

In the immediate vicinity of the Jordan vegetation assumes a wilder or ranker appearance; indeed near the water's edge every other class seems to be superseded by the cane, which grows with such luxuriance as to conceal a sight of the stream, rendering the river almost unapproachable in these parts, or accessible only at the particular gap where the pilgrims are in the habit of bathing. This is just below one of those serpentine bends or reaches, which, meeting the current shoreward, increases its rapidity and the

strength of its eddies. To some, and especially to those who cannot swim, the women and children, the peril is not slight, for losing their footing they get thrown into these eddies and washed down by the rapidity of the stream to the Dead Sea, where they are soon swept beyond the reach of help, and perish amidst those briny waves.

The reason why custom clings so tenaciously to this one spot, notwithstanding the risk described, for an opening might be cut elsewhere, is because tradition gives it to be the precise locality where the baptism of our Saviour took place; John being engaged at the time in preaching at Bathabara, the ruins of which is pointed out to the traveller beyond the river.

The Jordan, after passing the spot where the pilgrims bathe, has apparently eaten for itself (perhaps of late years) a passage through a loose sandy soil, to a depth of about forty to fifty feet, for these embankments, formed by the action of the water, are constantly changing and giving way piecemeal below.

Pisgah or Nebo, the mountain consecrated by

the death of the great law giver, Moses, Deut. xxxiv. 1., is seen distinctly in the distance to the south-east, it being a part of that chain of mountains where dwelt the tribes of Moab, whose name is now the only inheritance belonging to that land.

Pisgah forms one of the highest peaks in the range of the Moab-hills, from whose summit, as scriptural authority will testify, a most extensive view is afforded of the surrounding country, even to the utmost sea, Deut. xxxiv. 2. This of itself proclaims a superior elevation to the mountains westward, which, together form the basin of the Dead Sea, and encompass these waters; and it was from the height of the Moab-hills, eastward of the Dead Sea, that the promised land of Canaan lay before Moses like a map.

The pilgrims in their equipment for the ceremonial of baptism in the Jordan, have a shirt prepared for the occasion. No order is observed in their bathing, not even so much as decency and decorum would enjoin, for they all rush *en masse* and plunge into the water, men,

women, and children indiscriminately ; even babes at the breast, carried by their mothers, are immersed in the stream. The bathers mostly forming parties, or circles, fours or fives, or more together, so to assist each other, or guard against accident from the violence of the current. They dip themselves three times consecutively, pronouncing the requisite formula each in his respective tongue, and the confusion and jargon of sounds are inconceivable.

Some of my readers will be also more surprised than edified, perhaps, at learning that a latitude is enjoyed by certain churches to the effect that the benefits of baptism in the Jordan may be obtained even by proxy. For instance, it is not at all uncommon for the pilgrim, besides the burden of his own sins, and his own duties, to be also commissioned to effect a corresponding baptism on the behalf of a constituent, friend, or countryman ; generally some person of rank or influence, who may have engaged his proxy, although the former may reside a thousand miles from the spot. The Russians seem to profit the most by this church indulgence in such particular.

The ritual or ceremony having been completed, the pilgrims then dress on the bank of the river, and retire again to Jericho for the remainder of the day, where they hang up on the branches of the trees to dry, the shirts they bathed in, and spend the rest of their time in merry-making, till the drums beat to warn them of the time to depart again for Jerusalem. They return by the same road they came on the third day from that of their departure, for the pilgrims must be in Jerusalem to attend the important festival of the Holy-fire on Easter-day.

CHAPTER XVI.

The Dead Sea—Its Utter Sterility—Azure Colour of its Waters—Theory that it had a Subterranean Communication with the Red Sea—Situation of the Cities of the Plain—Atmosphere of the Dead Sea—Buoyancy of its Water—The Road from the Dead Sea to Mar-Saba—Meeting between Arab Shiechs—The Convent of Mar-Saba—Hospitality of its Monks—Their Sympathy with the Russians—From Mar-Saba to Jerusalem.

THE party with whom I travelled, instead of returning with the pilgrims made a tour in the direction of the Dead Sea, which is about four to five hours' ride from that part of the Jordan where the pilgrims bathe. We travelled to the south over a dry alluvial soil, chiefly sand,

which glittered in some spots with incrustations of salt ; and as we progressed on this side, so in proportion vegetation receded from us, until utter sterility usurped the place of the vegetation we had left behind.

From the general aspect of this part of the valley north of the Dead Sea, the thought forces itself irresistibly upon the mind, that all the low land hereabouts was at one period submerged, and that the Dead Sea itself is but a miniature relic of a much more extensive body of water. It is as if some extraordinary inundation or outburst of confined waters had once usurped the dry and level lands, and that ages had been scarcely adequate to dry the moisture up. Now, indeed, the earth, or sand and salt combined, form a parched incrustation which crackles and sinks under the pressure of the horses' hoofs, yielding several inches, and leaving the imprint behind as on a bed of snow. There were parts of the track which more resembled quicksands, for our horses sank knee deep in it, and from the marks left on the plain all the way from that part of the Jordan where we quitted its margin, it would

not have needed the alleged sagacity of an American Indian to track our 'trail.'

The scenery which this part of the journey displays, is solemn and impressive. The hazy mountains of Moab on the east, are faced by the chalky looking hills of Judah on the west, the latter having a very glaring appearance in the noonday sun; no tree, no shrub, scarcely verdure of any sort relieves the eye, excepting when turned upon the now distant course of the Jordan.

The approach to an object not of the natural order, but an effect of malediction; not the happy creation over which the Almighty architect rejoices in His works, but a portion of the fair surface which He blasted and devastated—such approach cannot be made without awe by Christian, Mahomedan, or Jew, who are all believers alike in the revelation of that fearful judgment upon the cities of the plain.

The beech, as well as the bed of the Dead Sea as seen in parts where the waves have washed away the sand, is a mass of bituminous rock more or less impregnated, and the whole atmos-

phere is laden with exhalations which are visible to the eye, but not considered noxious. Usdom, however, the Sodom of the Scriptures, is still a land accursed and uninviting to animals as to men ; judging from the fact that the Dead Sea is not a mere name, but that in truth no living quadruped or fish is to be found in or near its bitter waters, it was in vain even that we searched for shell fish of any kind. Of plants, there are indeed a few in some isolated spots, but only such rank vegetation as may be considered indigenous to a soil so peculiarly adverse to the growth of shrubs and verdure in general. We saw, however, waterfowl floating upon its bosom, a convincing proof of the error some ancient writers were in, in this regard. Wild ducks are very common. Scattered about the shores of the lake lay the leafless and decaying boughs and stems of trees, which are washed into these waters by the Jordan, and eventually cast upon the shores by those boisterous winds which prevail in their season.

The Dead Sea, with all its solitude, is not to be considered as a collection of silent and tor-

pid water entirely or partially subject to stagnation, as some have thought, for in reality its active power seems to differ in no respect from other seas or lakes. The frequent gusts of wind down the valleys of the mountains, lash its surface into waves and breakers which resound on its shores. The north and south winds, particularly when strong, are known to create waves of some magnitude.

The length of the Dead Sea is estimated at thirty-nine miles, and its greatest breadth is about ten. Unprepossessing as its features are now, there should be no room to doubt that the greater part or the whole of the valley before the destruction of Sodom, Gomorah, Admah, and Zeboüm, possessed in common with the banks of the Jordan great fertility; for it is written and "Lot lifted up his eyes, and beheld all the plain of the Jordan, that it was well watered even as the garden of the Lord." Gen. xiii. 10. Other causes might in those days have rendered this valley so productive, such as possessing more soil than is generally found in other parts of Palestine; besides an adequate

supply of water and heat, those great essentials to vegetable life, and, indeed, to all the productions of the earth.

Usually the waters of the lake are remarkably blue, both from the dark surface at bottom and the clear azure sky above, whilst the different tints imparted to the surface by the passage of light and radiant clouds, gives it the appearance mentioned by Josephus. This arises from the rays of the sun shining through the mass of vapours which are constantly hovering over these solitary waters. So constant, and so pronounced in character is the mist that hangs over it, that it is distinctly visible along the whole line of the mountains of Moab, and by the refracted rays of the sun sometimes tinted with the most resplendent hues.

It has puzzled many how it happens that the Dead Sea, having the Jordan constantly pouring a large volume of water into it, besides other tributaries, especially in winter, when these streams rush down from the amphitheatre of hills surrounding it, never increases, or makes any visible encroachments upon the land. This fact

led to the supposition that it must have some subterranean communication with the Red Sea, or Persian Gulf, both which theories were deemed by other speculative inquirers to be physically impossible. These based their calculations upon the respective levels of those waters, the knowledge of which, if to be relied on, destroyed all faith that might have gained ground in the theory of a connexion; the ruling principle of hydraulics forbidding a belief that any such connexion could subsist between waters whose levels are unequal and nearly two hundred miles apart; the Dead Sea, moreover, having the reputation of being the lowest of all seas or lakes. It would follow from this that no affinity can exist between them.

It is a remarkable fact that these waters maintain an undeviating level, both in summer when evaporation is greatest, and the supply of tributaries the least; and in winter, when the contribution of these auxiliaries in addition to the Jordan, is the greater, and the evaporation the least. Conjecture on hidden causes, as in so many other phenomena of

nature, which are inscrutable, is all we can apply in our search after a plausible conclusion. Nevertheless it seems reasonable to suppose, that the constant evaporation which is daily going on in this basin, may have the effect, more or less, according to the season, of exactly counterbalancing or consuming the supply of fresh water that feeds this reservoir, thus accounting for its undeviating margin. Vapours so visible and so constant, it may be thought, form an evaporation which might in contrast with an estimate of the influx, be calculated almost with mathematical precision ; indeed this evaporation is distinctly seen from Jerusalem, a day's journey from the lake.

The situation which the cities of the plain really occupied, after the lapse of so many ages, it would be difficult to ascertain, submerged as they are supposed to have been after their destruction by fire. Usdom or Sodom, however, may be an exception, for some stones which are considered to be portions of its ruins still moulder on the south-west margin of these waters, and near the famous pillar of salt called Lot's wife.

Yet authors have even ventured to assert that the ruins of these cities are still visible from the surface of the lake. I will venture to throw out an opinion that these cities probably stood on that plain, now a wilderness, which stretches from the Dead Sea towards the Arabian frontier, and which in those times they guarded. The pillar of salt spoken of, into which Lot's wife was transformed, and which Josephus and Clement mention as standing in their days, and described also a century later by Irenaeus as being perfect after the lapse of so long a time, is a marvel of no common order, in which all true Orientals place implicit faith at this day. The name, however, is the only proof of identity, and there are no traces to be found which might assist imagination, none such as would bring conviction to the minds of Europeans, at least of the reasoning part of them. It is thought to have stood, and if the same as the rock described, does actually stand, at the southern extremity of the Dead Sea, which sea or lake in memory of Lot is still called by the Arabs Bahr Lout (Lot's Sea).

I bathed in these waters, as did also some of our party, and all without experiencing any of those ill effects which some have described. The only sensations produced on me from having dipped my head under water, were those imparted to the eyes and nose, not very dissimilar to the inconvenience arising from a violent cold, but it soon went off.

Masses of bituminous earth, and stones impregnated with the same, are found scattered upon the shore. I can but confirm what has already been described by many respectable writers, of whom some freely admit that descriptions given of these waters, and the country around them, have been overcharged, affording a latitude to the authors of romance to deal still more largely in the marvellous, and distort truth as they are perhaps licensed to do.

Animal or vegetable life of any kind, as we have already said, with the exception of some birds of passage like the waterfowl, do not appear to exist in or on the embankments of the lake; not even sea-weed was discernible; and so far at least we may rely on the descrip-

tion given by Tacitus, however we may hesitate on other points. It is most probable that the reason why animals in general do not frequent this place, or rarely so, is because neither the soil nor the water yields any food wherewith to sustain life; and surely not on account of the fetid vapours attributed to this locality. The atmosphere, so far from being fetid and tainted, is, on the contrary, pure, clear, and devoid of the least odour, and so far as my observations extended, salubrious.

On the northern side of this sea the water is very shallow, to the extent of nearly 100 yards from the shore, nor does it there exceed four feet, or breast high, shelving thus towards the deeper parts in the centre, where it is reported to be very deep, not fathomless it would seem, by the late survey of an American traveller, or only so in the estimation of the Arab, who believes it to be without bottom.

Another characteristic is the great buoyancy this water possesses. The act of swimming is attended with very great difficulty from the fact that the body does not, without an extra effort,

sink low enough for the free action of the limbs to make progress with. Pebbles and sand line the bottom. The bitumen described is found in great plenty, and is said to issue by bubbling up from the bed of the lake in a liquid state, and then becoming hardened by exposure, is washed upon the shore; but I own that I did not see this process of nature, and besides I have my doubts concerning the capability of bitumen to float on water however buoyant. The inhabitants of Palestine apply this article to no purpose, as the reader may suppose.

No one will be disposed to question that the Asphaltites lake occupies the very spot mentioned in Scripture, as abounding in slime and bituminous pits. The vale of Siddem, which is the Salt Sea, was full of slime pits, Gen. xiv. 10. And the valley of Salt, situated as before mentioned at the lower extremity of the sea in question, it is conceivable enough, forms one of the main causes for the bitterness of these waters.

The road from the Dead Sea to Mar-Saba,

or St. Saba, lies to the westward over the chalky hills, which form the boundary on this side. The character of sterility is not confined to the immediate vicinity of the water, for it accompanies us along this road, which is a mere path way, over the hills nearly barren of vegetation on all sides, whether tree, shrub, or grass; and together with this inhospitality, is included also water, which is not to be found, excepting such as is more or less affected by the proximity of the Dead Sea. The traveller should on such occasion take the precaution to fill his leather bottle at the Jordan.

The incrustations of salt, the effect of our bathing, began now to irritate the skin, and caused us a little inconvenience in riding, whilst our hair was entirely matted with the same.

Notwithstanding their sterility, as we proceeded the hills rose in imposing and graceful order above, overtopping the path and forming terraces, and undulating land; slopes which graduated downward to the valleys, between which were many interesting vistas. From hence is obtained a vast supply of Shied, or Gypsum,

which is inexhaustible, and the number of kilns around is proportioned to its great consumption by the builder, mixed with lime or otherwise.

The whole of the way to Mar-Saba by this road is exceedingly dreary and fatiguing to the eyes, from the glare of a soil so white, as well as from the total absence of even a green leaf; whilst the excessive glaring heat of the sun's rays from above, and the reflection from the heated surface of rock and soil beneath, render this journey, although short, a real suffering to the traveller, at some seasons of the year in particular.

We met on our route another party of travellers, who, as the custom prevails, were headed by a gallantly equipped Arab Shiech, serving in the two-fold capacity of pioneer and escort. For in travelling from the Jordan to Mar-Saba, every one is obliged to conform to this custom for security; we also, being similarly accompanied. The rencontre of our respective Shiechs was an act of the indispensable Salam Aleekom, and its response was followed on the present occasion by a little "badinage en passant;" for

by way of relieving the monotony of the journey, or as those shiechs expressed it to amuse and show the Frange a little Arab fantasia, they levelled lances and began a tilt at each other, whirling these weapons over their heads, casting them in the air, shrieking out their battle cry from the top of their throats, etc. This mimic fight began, and lasted for some time, until our shiech, either intentionally, or otherwise, whilst in full pursuit of his antagonist down the sides of a steep acclivity, hit him with the handle of his lance, which, not unnaturally, ruffled the temper of the patient, who in repayment of the salutation, now made a full charge in pursuit of our shiech along the slope of the hill, calling spur and rein to his aid; not that he intended any thing very serious, but because he may have considered that some punishment was due for military insult. Neither were spur or rein relaxed by the offender, who seemed to be conscious of having carried the joke at least as far as it was prudent to do. The chase was the most exciting part of the performance, and was well kept up. The pursuer

however was inflexible, and the end of all was, that our shiech had to seek cover in the Dead Sea, to escape what he perhaps might have apprehended from the threatening lance behind him. Into the sea he plunged his horse, and the semblance of defeat appeased wrath, and set matters to rights again.

The convent of Mar-Saba, which is at the distance of five to six hours' ride from the Dead Sea, is situated on the banks of the brook Kidron, which at this place is of great depth.

This convent, founded in honour of St. Saba, an anchorite, who lived during the early ages of Christianity, belongs to the Greeks, and contains a community of but six or seven monks. The edifice forms a succession of terraces from the bottom to the top of the valley; these terraces being ascended and descended by means of stone steps embedded in the soil, and all surrounded by a high wall. The chapel, rooms, and cells of the monks are built upon platforms. The ground adjacent is cultivated for the subsistence of the occupants, although this little community mainly

depend for material wants upon Jerusalem. The monks abstain from flesh of all sort, and are strict vegetarians, adhering tenaciously to the mode of living asserted as having been adopted by St. Saba, their patron saint.

Surrounded as this convent is by desolation, and dreariness, it possesses a pleasing appearance, having more the look of a castle than the domicile of peaceful recluses. As in other places so also in this, it is, as formerly observed, necessary in such isolated situations to build with a due precaution to security, thereby ensuring safety to the inmates in a country so exposed, either against local commotion, or the inroads of warlike races from the country and deserts around Palestine, who are so prone to war and the gathering of its spoils.

We spent our time very agreeably with these monks, who receive all Europeans with great kindness and hospitality. They entertained us, indeed, to the utmost of their power, laying before us a delightful repast of rice, milk, honey, eggs, and some dishes of their own making, composed of culinary herbs, which proved very

savory and nutritious. We were led after the repast to see the novelties of the place, one of which was a cave containing a quantity of human bones and skulls. The legend belonging to these relics of humanity, was that they once belonged to monks of their order, who had valiantly defended the convent, but had fallen in repeated attacks by the Persians. Whether Persians or Tartars it would be profitless to enquire, although most probably the latter race, between whom as coming from the east or the side of the Tigris and Euphrates, the natives of Palestine make but small discrimination, if any.

The interior of the church is richly adorned with a number of lamps of massive silver ; and above the altar there is a picture which is said to be a life portrait of the patron saint, encircled and framed also in silver.

Our kind entertainers, with a courtesy only equalled by their liberality, laid aside conventual life in our society, exchanging it readily for the most courteous urbanity and freedom of conversation, during which they discussed religious

topics as temperately and forbearingly as could have been expected on a subject which their good sense told them could avail but little in changing the fruit of religious institutions of other lands, and which their politeness forbade them to shock by any approach to controversy.

Neither were they reserved in their conversation, on the subject of those political and military events then in embryo, and which now agitate the world and absorb our most serious reflections. They did not indeed discuss this subject to our thinking with the degree of intelligence which might have been expected of well informed men ; a prejudice besides betrayed itself, arising, as we attributed it, either from a bias, or from that recluse state of life, which in reality was their best apology for ignorance on those topics. Immured within a convent in such a country, and amidst elements which govern populations so heterogeneous, and so inharmonious in their feelings, as in institutions which create those feelings, it may be that these recluses, even from local or personal considerations, are not quite indifferent concerning those changes at

Constantinople and in and around the countries adjacent, which in all likelihood would affect the order of things in the Holy Land, and so affecting, might benefit the convents or enrich their order. Be this as it may, as co-religionists of the Russians they spoke with some warmth in their behalf; yet not without uneasiness, as if hostile demonstrations and open war on the part of the Western Powers, should tend to perpetuate that thralldom, as they might wish to express it, from which Russia, they think, would free them and the order they belong to.

It is already morning: the repast again invites, for the travelling guest must not hunger or thirst on his way. 'Tis done, and the benediction is not conferred upon the graceless. Adieu, good Fathers! we have eaten of your bread and salt, and this we shall remember in other lands. We give you thanks, and an Arab benediction in exchange for your own, and hospitality together. "Peace be unto you and your order; may your heart be light, and your house a full one."

Now for the road! leaving the convent we proceeded some distance along the path by which we arrived at it, until we reached an opening where the path diverged to the westward, and joined the main road to Jerusalem. Our horses seemed to know it as if by instinct, for they went briskly to work, sniffing the morning air with delight. We, also, invigorated by rest and refreshment, participated in the feeling which a fresh breeze created on the senses, after the fatigue of the previous day.

How little will suffice to produce real happiness when the spirit itself is at rest; the world and its turmoils, its cares and its interests, were things which, if remembered, affect us not. The aspect of the country, however, was not calculated to give that additional stimulus to this buoyancy of feeling, for still we journeyed amidst an eternal sterility; craggy hills above, and loose stones and hard rocky substance under foot. These features were undeviating until we descended into the dry bed of the Kidron, near to Enrogel, where nature began once more to revive and assume a far more genial aspect—we

came to verdure, and the plantations of olive trees reminded us of our Jerusalem home. The road from hence winds by the well of En-rogel, or as it is called, Beer Job, near the modern village of Silwan, or Siloam, over against the pool of that name, and this road terminates under the eastern walls of Jerusalem.

It is worth remarking that, throughout this tour, few or no villages, or hamlets, were to be found, the whole country between Jerusalem and the Dead Sea being little better than a vast field of desolation, unfrequented by the foot of man, save by the marauding tribes of Bedwins, from the sides chiefly of the Arabian deserts. To these may be added beasts and birds of prey from the mountains and fastnesses adjacent, the hyena, the jackal, and the fox ; the eagle, the vulture, and the stork are the common residents of a territory leading to the waters accursed, which by the neglect of man and the frowns of nature upon the soil, seems to have passed into the possession of the brute creation.

Of these regions in general, it may be said

that they are unprolific save in gypsum, lime, and salt; the latter being brought from the famous valley which bears that woeful name—that name which of itself conveys to the mind a sense but of desolation, and that sterility which is the sole life it possesses. It is indeed the blasted soil of a wicked generation long buried in the womb of time, whose memory only lives in the record of its transgressions. Dreadful as was the castigation, through the direful effects of sin, yet the doom inflicted by an Almighty hand upon a guilty nation was just, with all its terrors.

There lie the bitter waters as they stood in time of yore, the rich fertility, the garden of the Lord, (Gen. xiii. 10) has given place to the sternest features of sterility.

O ! sons of Israel, how was it that in your generations, with such a knowledge of the past, and such a prospect under foot in the distance, from the towers of your city, you did not, while casting your glance around, profit by a portentous admonition of this striking order, and keep yourselves in the right path? With all the

frailty of human nature while beholding the gloomy sea, and the blasted soil around its borders, remembering it to have been done by a decree of the Holy One, whose mercy freed you from your Egyptian taskmasters, and bestowed upon you a goodly inheritance in order that you, His chosen people, should serve Him truly and righteously.—how, alas ! could you have been found so wanting in the balance, as to have entailed upon yourselves and your posterity, calamities which the world has been a witness to for nearly two thousand years ? Greater tokens of the wrath of a Deity too justly offended, the world cannot exhibit.

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